The Methodist Woman

JULY-AUGUST 1960

The Methodist Woman The Methodist Woman The Methodist Woman The Methodist Woman

ARRIVALS AND DEPARTURES

RECENT ARRIVALS FROM:

INDIA—Miss Marian Warner (Regular), 2701 Sheridan Street, Davenport, Iowa; Misses Martha Shelby (Regular), 4921 Strass Drive, Austin, Texas; Gladys Webb (Regular), Owensville, Indiana; Miss Ella Perry (Regular), Homer, New York.

LATIN AMERICA—*Brazil*—Miss Donna Lou McMurray (Special Term), 111 Northview Avenue, Newcastle, Pennsylvania.

***Mexico*—Miss Clara Gibson (Regular—Preretirement), 3662 W. 112th Street, Inglewood 2, California.**

SOUTHEAST ASIA—*Burma*—Miss Stella Ebersole (Regular), 219 South Pike Street, New Carlisle, Ohio.

RECENT DEPARTURES FOR:

AFRICA—*Mozambique*—Miss Clara Bartling (Regular), R.N.

***North Africa*—Miss Laura Chevrin, R.N. (Regular) to France—expects to leave France for North Africa July 30, 1960; Miss Marjorie Lochhead (Regular).**

***Liberia*—Miss Uniola Adams (Regular).**

***Central Congo*—Miss Barbara Hartman (Regular). (To Belgium for study).**

***Southern Congo*—Miss Vida Joann Carmichael. (Special Term).**

INDIA—Miss Beryl Sketchley, R.N. (Regular).

LATIN AMERICA—*Cuba*—Miss Sara Fernandez (Regular).

***Chile*—Miss Sudie Doughton (Special Term).**

PHILIPPINES—Miss Madaleine Klepper (Regular).

SOUTHEAST ASIA—*Sarawak*—Misses Ellen Atkinson (Regular), Barbara Chase (Regular); Miss Thelma Taber, R.N. (Regular).

RECORD AND REPORT BOOKS

Record and Report Books for the Local Woman's Society of Christian Service, 1960-1961. A packet containing one *Record and Report Book* and one *Treasurer's Remittance Pad* will be mailed in September to each local secretary of literature and publications who has an account number in file at the Circulation Department of THE METHODIST WOMAN.* Immediately upon receipt, these materials should be given to the local secretary of promotion and the local treasurer, respectively. If you do not receive your *Record and Report Book* and *Treasurer's Remittance Pad,* please write to Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio, and we will send you the packet.

Local Treasurer's Remittance Pad, 1960-1961. See above notation.

DISTRICT AND CONFERENCE

In ordering district and conference report blanks for the lines of work, please be sure to designate report period for which they are needed.

* A poster showing the quadrennial emphases for 1960-1964 will also be included in this packet.

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All items for publication should be directed to the Editor at 475 Riverside Drive, New York 27, N. Y. Room 1355.

In Memoriam

Miss Anna Agnes Abbott, age eighty-six, retired missionary to India, passed away May 4, 1960, at Kingsley Manor, a Methodist home in Los Angeles, California.

Born in Payson, Illinois, August 21, 1873, she was graduated from the Chicago Training School in 1899, attended Chicago University and Biblical Seminary and received her A.B. degree from Albion College, Albion, Michigan, in 1920.

Prior to leaving for the mission field Miss Abbott taught school for two years, and served as a deaconess in Chicago for five and one-half years. She sailed for India in 1900 under the auspices of the Northwestern Branch of the Woman's Foreign Missionary Society, serving in Muttra, Godhra, Bombay, Basim, Puntamba, and Poona. During her years of service her work was varied and included both educational and evangelistic work. She prepared, produced, and distributed Marathi literature. Because of the difficulty of finding someone able to carry on this particular work, she remained on the field until she was seventy-four years of age. She retired officially in September, 1949, making her home in California.

During her retirement Miss Abbott had continued her interest in the church at home and overseas.

Miss Margaret L. Eckley, a retired deaconess, passed away in the Rhode Island Hospital, Providence, Rhode Island, on May 8, 1960. Interment took place in Mt. Prospect Cemetery, Ocean Grove, New Jersey. Miss Eckley was a resident of the Bancroft-Taylor Rest Home, Ocean Grove, New Jersey. She was born in Lancaster, Iowa, Keokuk County, on November 13, 1872.

Following her consecration as a deaconess by the New England Southern Conference in 1898, Miss Eckley spent her years of active service in the New England Southern Conference as church visitor in Providence, Attleboro, and Brockton; in the New England Conference as superintendent of the Deaconess Home in Boston; and in the New York Conference as superintendent of the New York Deaconess Association. She retired from the latter position at the age of sixty-one in 1933.

Mrs. Magdalene S. Harrison (widow of Thomas A. Harrison), of 1716 Carruthers Place, Memphis, Tennessee, died on Thursday, May 12, apparently of a heart attack. She was seventy-six years of age.

For nine years she served as dietitian at Elizabeth Ritter Hall in Athens, Tennessee. She was so efficient in this field that after her retirement in 1952 she was asked to visit a number of Woman's Division schools to give counsel and direction in meal planning, buying, and serving. She remained at Harwood Girls' School for five months, replacing a dietitian who was ill.

Mrs. Harrison lived with Miss Muriel Day from January to November, 1958, in New York City. After returning to her home in Memphis, she was active in the Woman's Society, teaching the study classes and conducting training classes for teachers in the church school of Trinity Methodist Church.

Miss Cora E. Simpson, retired missionary to China, passed away at the age of eighty on May 14, 1960, at the Chelsea Methodist Home in Chelsea, Michigan.

Born in Atwood, Kansas, February 13, 1880, she attended the Jennings Seminary in Aurora, Illinois, graduating in 1902. Her nurses' training was obtained at the Methodist Hospital in Omaha, Nebraska, where she received the R.N. degree in 1905. In 1907 she graduated from the Chicago Training School. Prior to serving as a missionary Miss Simpson was a deaconess nurse in Omaha and Chicago.

In 1907 Miss Simpson sailed for China under the Northwestern Branch of the Woman's Foreign Missionary Society, serving as superintendent of nurses at Magaw Hospital, Foochow. She was founder of the Florence Nightingale School of Nursing and Midwifery in Foochow, the first school of nursing registered in China. She was also one of the founders of the Nurses Association of China and served for many years as the General Secretary in Nanking. In 1925 she was a delegate to the International Council of Nurses' Congress in Finland. She was transferred from Foochow to West China in 1941 where she served until 1944. In December of that year she returned to the United States and was retired in January, 1947.

Miss Simpson dedicated her thought and energy to the many tasks in China, and after her retirement she continued to assist in furthering the work through correspondence.

Miss Martha Vanderberg, missionary to Peru, passed away May 18, 1960, in Chicago, Illinois.

Born August 14, 1901, in Chicago, Illinois, she was educated in the public schools there. She received her A.B. degree from Hope College, her M.R.E. from Biblical Seminary, New York, and her M.A. from the University of Michigan. While on furlough she attended Garrett Biblical Seminary in Evanston, Illinois, Hartford Seminary, and Scarritt College. Prior to serving as a missionary she did secretarial work from 1916-27.

In 1934 Miss Vanderberg sailed for India and served under the Reformed Church in America. In 1944 she went to Peru under the Woman's Division of Christian Service, where she taught English in the Lima High School.

In 1950 Miss Vanderberg became interested in the people in one of the poorer suburbs of Lima, and was responsible for the establishment of the La Florida Social Center, of which she served as director until her death.

WHAT IS AN ANNUITY?

That is a good question

The answer is as simple as 1, 2, 3

1. You have money to invest. Naturally you want an investment that guarantees safety, security, and freedom from financial worry. You sign an Annuity Agreement with the Woman's Division of Christian Service for any amount you wish to invest—as low as $100.
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3. At your death, the residuum of your Annuity becomes a gift to the missionary program of the Woman's Division.

For further information write to the treasurer of the Woman's Division, Room 1427, 475 Riverside Drive, New York 27, New York. (MW760)

Items OF INTEREST . . .

Religious Arts Festival

The Methodist Student Movement is making a special effort to add to its Christian witness of the gospel through the use of the arts. A Religious Arts Festival of national scope is being planned in connection with its seventh annual conference. Several awards and grants will be provided in open competition. Special consideration will be given to poetry, architecture, drama, music, photography, films, painting, sculpture and dance. The National Methodist Student Movement Conference begins December 27, 1960, and ends January 1, 1961, at the University of Missouri in Columbia.

Persons desiring additional information on any of the areas or who are interested in entering the competition should write to the chairman of the festival, Dr. Harvey C. Brown, Arts Festival Committee, Methodist Student Movement, P. O. Box 871, Nashville 2, Tennessee. When inquiring please indicate the specific area or areas of your interest.

Publicity Results

No doubt many readers will remember that the July-August, 1959, issue of THE METHODIST WOMAN gave good publicity to the Wesley Community Center, Portsmouth, Virginia, through an article entitled "Wide Open," by Louise Musser and a picture of the entrance on the cover. Later we learned that women with that issue of THE METHODIST WOMAN in their hands, and accompanied by their husbands, came from states far and near to visit this project.

School-Days

The program for Officers' Training in Hays District, Central Kansas Conference, was based on a school-day schedule.

Morning

9:15, First Bell—Find your seat and fill out attendance card.

9:30, Last Bell—Only an emergency will be considered excuse for tardiness or absence.

9:35, Music—Organ Prelude, Hymn, Special Music.

9:45, Bible Study—Devotions.

10:00, Economics and Business Administration—Business Session.

10:10, Geography—A Visit in Japan and Around the World.

10:55, Vocational Class—Training for each line of work, conducted by district officers and secretaries of lines of work. Classes for all officers, secretaries, circle chairmen, and members.

11:40, Literature—Literature room will be open when training class is dismissed.

12 Noon, Lunch—Sack lunch with beverage served by hostess society.

Afternoon

1:00, Opening Exercises—Hymn, Prayer, Song.

1:20, Vocational Class—Continued from morning session.

2:10, Audio-Visual Aids—Film on World Refugees, "The Long Stride."

2:45, Benediction.

All Circle Tea

Mrs. C. F. Strum, Seattle District Secretary of Promotion, describes the "All Circle Tea" as a new and successful undertaking of the Des Moines, Washington, Woman's Society. The purpose is to bring members together in festive fellowship for better acquaintance. It is a special occasion for recognizing and welcoming all new members into the Woman's Society.

The idea was the inspiration of the Secretary of Promotion, Mrs. Guy Osborn. The first "All Circle Tea" in January, 1959, was such a success it was voted to make it an annual affair. Enlisting the help of circle chairmen and members of the committee, invitations were sent to all new members. A few days before the tea each new member was called and offered transportation if needed. The results were gratifying.

This year the theme concentrated on our Woman's Society emblem and its meaning for each individual as well as the whole society. Mrs. R. K. Smith, Pacific Northwest Conference president, brought an inspiring message. Other special guests were the Seattle District officers. The whole-hearted cooperation of everyone made the tea an overwhelming success.

"Red Sock Christmas Party"

Mrs. Marvin Hammer, secretary of Supply Work, Central Methodist Church, Phoenix, Arizona, reports that for the past three years, the Woman's Society in her church has raised sufficient funds annually to meet its entire Supply Work Asking through a "Red Sock Christmas Party." Although this party, a festive Christmas luncheon, takes place at the regular October meeting, the decorations are complete with a shining Christmas tree and tables ornate with red socks and tinsel.

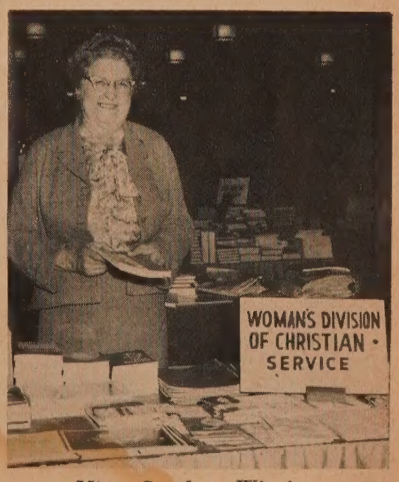
In September a personal invitation is mailed to each woman member of the church, enclosing a small red sock, with the suggestion that a gift of money be placed in the sock for the mission projects to be served by the Supply Work of the society, and brought to the party. The women of Central Church now look forward to their annual "Red Sock Party," not only as a day of good fellowship, but as a day of real challenge when the missionary outreach of the Woman's Society and opportunities for service are presented.

Visual Aid

The vice-president of the Woman's Society of First Methodist Church, Fort Myers, Florida, used visual aids to make the programs for 1959-1960 more meaningful. A large poster with a painting of a mountain was used at each meeting. The road up the mountainside was clearly marked with twelve stations or stopping places. These represented the twelve monthly programs. At the conclusion of each program, a pennant was placed on the proper stopping place. This pennant carried the action which should result from this program. The poster was displayed also at meetings around the district to promote the monthly programs.

Distributing Office Closed

Miss Carolyn Wintjen was in a natural environment at General Conference selling Woman's Division literature. For the past fifteen years, she was in charge of the Literature Distributing Office in San Francisco, California, serving the Woman's Societies of the West Coast with friendly efficiency. Previous to that she worked on *The Christian Advocate* in Chicago for four years during the days when Dr. Roy Smith was editor. Now since the San Francisco Distributing Office was closed on July 1, Miss Wintjen is going to enjoy a little well-earned leisure and pursue a few hobbies.



Miss Carolyn Wintjen

FORTY-ONE YEARS OF SERVICE

Forty-one years of service have been given by these leaders, each of whom has served as president of the Woman's Society of Christian Service or its predecessor organization in the Texas Conference. The picture was taken at the annual meeting held in Texarkana, Arkansas, when this group was honored at a special dinner. President since 1957 is Mrs. Lamar S. Clark, Jasper, extreme left. From left to right the others and their terms of office are: Mrs. Harmon Lowman, Huntsville, 1951-57; Mrs. W. E. Horton, Jr., Houston, 1946-51; Mrs. C. T. Schaedel, Grapevine, 1940-46, and Mrs. J. W. Mills, Beaumont, 1919-40. Mrs. Mills also served as the first vice-president of the Woman's Division.

NEW MEXICO CONFERENCE PRESIDENTS

At the recent nineteenth annual meeting of the New Mexico Conference of the Woman's Society of Christian Service in Asbury Methodist Church, El Paso, Texas, all the conference presidents (since Unification) were present. Presidents and their terms of service are (left to right): Mrs. Hal Stacy, El Paso, Texas, 1940-1946; Mrs. I. L. Morgan, Albuquerque, New Mexico, 1946-1950; Mrs. Charles Marshall, Albuquerque, New Mexico, president since 1958; Mrs. M. L. Norris, Clovis, New Mexico, 1950-1954, and Mrs. Frank Greathouse, Rogers, New Mexico, 1954-1958. The New Mexico Conference includes all of New Mexico and the western section of Texas from Odessa, Texas, westward. The theme of the conference was "The Word—Our Gift."

Cover Girl

The editorial office was overwhelmed by the amazing response to the search for a Cover Girl for the September, 1960, issue of THE METHODIST WOMAN. Over 1,000 pictures were received! The judges had a difficult time making a choice but a decision was reached finally and the announcement will be made in the September issue. Thanks a million to everyone who participated.

—Ruth Esther Meeker, *Editor*

Book Review

Chinese Teen-Agers and God,* **by May Bel Thompson. Vantage Press. $2.75.**

A well-written and moving story, *Chinese Teen-Agers and God* traces five years of a hectic academic life in a tiny village near Chungking. To this village there came the faculty (of which the author was a member), students and families of a Methodist school which was moved before the Japanese invasion.

In spite of the heavy restrictions of the Japanese, tornadoes, disease, discouragement and deprivation, the work continued at the Academy in Ting Chia Ao. Through these years of teaching and watching, Miss Thompson learned to love and admire the spirit of her teen-agers, their bravery under the most dire circumstances, their generosity and their ideals.

Even during the air-raids, there was the courage to pray and to rejoice. With bombs falling the work continued. Occasionally, humorous situations developed, but more frequently, life in the Academy at Ting Chia Ao was earnest and full of anxiety. There was no time to waste, for survival was too urgent, the dangers too many. However, the mission given Miss Thompson was carried out in full. Her teaching and counseling continued under all conditions.

The author portrays the people in her story with tenderness and meaning. The descriptions of the Chinese, young and old in facing the reality of their situation is fine writing and truly indicative of the courage which they found.

The grandeur, fertility, and beauty of China are here, and the greatness, the unselfishness, and the will to survive of the Chinese people the people the author knows. The book's appeal is to young and old alike—to all who love youth and its aspirations.—E. K.

* Books may be ordered from Miss Thompson, 275 Robincroft Drive, Pasadena 6, California.

WORLD-WIDE FRIENDS

New color filmstrip presenting the World Federation of Methodist Women through a brief history of the organization and introduction of leaders from various units around the world. Pictured are activities and mission work of a number of member units. The meaning and aims of the Federation are outlined. Narration on 33⅓ rpm record. Sale, $8, from Office of Visual Education, Room 1351, Woman's Division, 475 Riverside Drive, New York 27, New York, and Cokesbury Book Store serving your territory. Rental, $3.50, from Cokesbury Book Store.

Christian Pioneering

IN THE DOMINICAN REPUBLIC

Beatrice Rymer at work in her office.

Mr. Daily is field secretary of the Board for Christian Work in Santo Domingo. This interdenominational work which was founded in 1920 is supervised and supported by three denominations: the United Presbyterian Church of the U.S.A., the Evangelical United Brethren Church, and The Methodist Church. For the Methodists, the Division of National Missions and the Woman's Division of Christian Service, through the Department of Work in Home Fields, share responsibilities.

by

MAURICE C. DAILY

ON JANUARY of this year the General Assembly of the Dominican Evangelical Church, for the first time in its thirty-eight years of history, broke with tradition. By a large majority, the assembly elected a woman as president of the Christian Education Committee, thereby making her also a member of the executive committee of the General Assembly. Miss Beatrice Rymer now heads the small group of leaders in planning and executing a total program of Christian education for the entire Dominican Church. In this she is launching out in a work which until now has been in the hands of ministers.

Beatrice is the product of four generations of Protestant mission work in the Samana Peninsula on the northeastern coast of the Dominican Republic. For more than three generations her family has been intimately related to the church in Samana. She grew up in the church, participating in its Sunday school, choir and youth activities, where the traditional celebration of a "class meeting" is still observed.

Chosen to be the recipient of a scholarship offered by the Board for Christian Work in Santo Domingo, Beatrice was sent to National College in Kansas City, Missouri. Here she made a splendid record, acquired many friends, and made a fine contribution to school activities. During the summer vacations she visited numerous churches and youth groups.

Beatrice returned to the Dominican Republic in the summer of 1957 to begin her work as Director of Christian Education for the Dominican Evangelical Church, receiving her appointment from its governing body, the General Assembly. She began a series of visits to the churches to learn as much as possible about local conditions, to see the needs, and to build a plan of action for her work. Her main task in the beginning was to win the confidence and approval of the church leaders. Being the first well-trained woman worker of the church, she represented something which had to be tried and accepted gradually. She was truly a pioneer.

During these past three years Beatrice has helped map a program of Christian education which includes regional and local church training institutes for lay leaders. At these, Sunday-school teachers, lay workers, and preachers come together for three days or a weekend, during which they spend about fourteen hours in the study of Bible interpretation, teaching methods, church history, recreation, and other subjects which will be helpful in their church work. Singing is a part of each group meeting. Worship and prayer also form an important part of the curriculum.

This is a basic program which begins where the people are, with the simplest courses and teaching methods. Teaching materials in Spanish, of the "Curso Hispano-Americano," published by the Committee on Cooperation in Latin America, are explained carefully, and gradually the teachers are discovering new joy and interest in teaching. Within the next few years, the foundation which is being laid should begin to reflect the benefits of Beatrice's work.

Summer youth activities occupy a great deal of attention in the program of Christian education in the church. Beatrice has been active in this, helping to plan and initiate institutes for three different age groups instead of the traditional one institute, in which persons of all ages were included. She is at home teaching intermediates, young people or adults, or leading in the singing, or introducing new games.

As a part of her service to the church, each year Beatrice works out a calendar recommending church-wide activities for the pastors and local church leaders. It includes suggestions for local programs which are so planned as to make them adaptable to local needs. She helps plan worship programs for groups who seek her help, and gives information and counsel to those who seek her guidance.

On numerous occasions Beatrice has served as interpreter for visitors who come from the United States. As spokesman for the Woman's Association of the church, she has interpreted their aspirations and needs to Presbyterian seminars and Methodist traveling groups. During the evangelistic campaigns of 1958 and 1960 she spent the week "preaching" the Christian message in Spanish as she interpreted for the visiting preachers, and helping to carry out the visitation program to win people for Christ.

This year Beatrice faces the most challenging task of her career as a church worker. She must now outline and promote a well-balanced, practical program of Christian education for the entire church. To succeed, she must enlist and encourage leaders who will cooperate in its execution and she must continually check on plans and inspire local workers to realize them. This will involve visiting the churches frequently, and all of this must be done without stepping over the invisible but real line which separates persuasive leadership from paternalistic domination.

Beatrice is one outstanding example of the type of leadership being developed in the Dominican Evangelical Church. She is the embodiment of the hopes of the Board for Christian Work in Santo Domingo. The aim of this board is to produce indigenous leadership with vision, training, and consecration; leaders capable of evangelizing and edifying the people with whom they work, helping them to become true recipients of the grace of God.

Miss Beatrice Rymer meets with the Executive Committee of the General Assembly of the Dominican Evangelical Church.

●

Jane Addams Centennial

Community Centers sponsored by the Woman's Division of Christian Service are participating in the national observance of the one hundreth anniversary of the birth of Jane Addams, founder of Chicago's famous Hull House, one of the first social settlements in the United States.

The Centennial affords our Community Centers the opportunity of reviewing the important contributions made by Miss Addams in the field of social welfare and at the same time presenting their own local programs for meeting the needs of today.

From her experience with people of many different national backgrounds, Jane Addams was convinced that mankind could live at peace and that disagreements between nations could be settled rationally around a conference table. She believed that the highest expression of patriotism was the devotion to building a land free from hunger and oppression. She felt that in peaceful times man grows in humanitarianism; in times of violence he retrogresses and many spiritual gains are lost.

●

75th Anniversary of Deaconess Work

Deaconesses Mona McNutt, Green Forest, Arkansas, Mary Blascho, Kansas City, Missouri, and Betty Letzig, La-Marque, Texas, were presented at General Conference by Miss Mary Lou Barnwell, executive secretary of the Commission on Deaconess Work during the recognition of the 75th Anniversary of Deaconess Work.

Basic Democracies and Christian Responsibility:

Pakistan 1960

by

MURDEN WOODS

8,000 Villages Elect Union Councils in Pakistan

General Muhammad Ayub Khan Announces Basic Democracies

Pakistan Speaks at the United Nations

Patiently this teacher answers her eager pupil's questions. Understanding what one learns to read is an important part of the adult literacy program.

A CHALLENGE to Christians around the world is the increasing struggle in Asia to interpret democracy in terms applicable to particular situations. Less than fifteen years ago Pakistan became an independent nation (in the British Commonwealth of Nations) when she was born twins (her two sections, East and West are separated geographically by 1,000 miles of India) in the partition of the Indian subcontinent. Today she is emerging as the largest Muslim nation in the world. Under the guidance and leadership of President Muhammad Ayub Khan, the people of Pakistan are presently trying a governmental experiment with Basic Democracies.

Democracy as a political concept can be a tool used in many ways. Based as it is on recognition of the equality of opportunity of every man and on his inalienable right to happiness as a member of society it should, if valid, be applicable in varying situations, with many kinds of people. The interpretation of this "freedom" of opportunity, as expressed in the democratic ideal of government, may vary too. Do Christians have anything to say in the interpretation of "democracy," "freedom?"

Miss Murden Woods, now on furlough, is a missionary assigned to Literacy Work in Pakistan.

Freedom in Christ

If Christianity has anything to offer it is "the freedom we have in Christ." But what are the implications of that freedom to others—especially in areas of the world where freedom is still a word and not a felt part of daily life? The challenge posed by freedom itself is a tremendous problem in many new countries of the world today. In a pamphlet issued in Pakistan by the Bureau of National Reconstruction is this statement:

> Barely a decade after its emergence, the country seemed to have reached the brink of disaster. . . . What had gone wrong and where? Who was to blame? . . . Most . . . had failed to perform their duty towards their country. But the answer had to be sought in terms of something deeper. . . . It was a challenge to our moral fibre, our tenacity of purpose and our ability to prove ourselves worthy of an honored place in the comity of progressive forward-looking nations.*

Given a tool such as democracy a man must have the incentive or motivation to use it. In a sense the skill or tool is only secondary. The real power is the force working within a man leading him in one direction or another. Outward symbols of a country's searching for an expressive form of government, for freedom of the individual, for inspiration in leadership, for loyalty among her peoples is not all that is necessary to assure success. To be convinced that Christ is the only answer to the need for a deep, inner motivation is a challenge to the Christian community in any nation. Techniques, skills, aptitudes are only secondary to this. What kind of leavening agent might Christians be if they seek actively to interpret democracy with all its implications of freedom and equality of the individual in terms of life in Christ?

Land of Decision

Chosen as one of four Lands of Decision for the 1960-64 quadrennium, Pakistan will be an area of increasing concern for Methodists in the United States. What is the Christian responsibility . . . both in Pakistan and in the United States? Knowledge must be wide, understanding deep, love and concern genuine if Methodists are to assume their Christian responsibility.

To understand Basic Democracies in Pakistan requires knowledge of its historical beginnings. Moving from the concept that a system of government must be built on the natural grouping of the people if it is to take root, Pakistan is experimenting with Basic Democracies at the village level. This is be-

* From "The Challenge and the Response," Bureau of National Reconstruction, Government of Pakistan.

ginning at the point where the people are—85 per cent live in more than 200,000 villages. In this way they are attempting to interpret the idea of "democracy" in an Asian setting.

Ideally democracy is conceived of as a form of government where the right to govern is vested in the people. This requires an informed and educated population. In a country where less than 15 per cent are literate; where more than 85 per cent cannot be reached through the printed word; where broadcasting and other mass communication are scanty, the vast majority has no means of gaining information or education. How can these people intelligently select representative national leadership? It is not possible, however, to delay the process of choosing until such time as the masses may attain this standard. Something must be done now. On this premise the Government of Pakistan has proceeded with choosing on the level at which the people are best able to understand. The villager in Asia is well acquainted with his village, its needs, problems and aspirations. This was the point to begin. Thus: Basic Democracies.

Basic Democracies at Village Level

Beginning at this level, 8,000 village councils have been elected in Pakistan in 1959-60. One representative is elected for every 1,000 to 1,500 people. In this way two-thirds of the members of each Union Council are elected. Others, not to exceed one-half of the former, are appointed to represent special interests. In urban and city areas Union Committees are elected in the same way. From each of the five tiers of governmental structure: Union Councils, Thesil/Thana (area) Councils, District Councils, Divisional Councils, and the Provincial (i.e. state—there are two, East and West) Development Advisory Councils, an electoral council is chosen to elect members to the next highest council. Because the bulk of the population is from the villages, the Union Councils will hold the greatest power (as a council unit, not individuals) with both executive and social functions.

It is at the village level, then, that the greatest needs will have to be met. Nearly 68,000,000 of the adult population of Pakistan cannot read or write. (Remember—all but about 4,500,000 of these live in the villages.) Reports from UNESCO indicate that the fundamental problem is the lack of suitable reading materials for these adults who can read. Economic standards are tragically low—many farmers receiving as little as thirty rupees per month (4.70 rupees=$1) though the buying power of the rupee in Pakistan is roughly equivalent to the buying power of the dollar in the United States. Preventive health measures are virtually unknown so that life expectancy is only thirty-two years (as compared to approximately seventy in the United States.) The key lies with the 68,000,000: because they cannot read or write, the doors of knowledge, information as well as inspiration are closed. These people must be helped if they are to assume responsibility as effective citizens of their country.

Under the present program outline the Government of Pakistan hopes to reach about one-fourth of the country through the efforts of Village AID (Agricultural Industrial Development) in the next five years. This program includes such emphases as adult education, literacy, and the production of reading materials for adult neo-literates, but what of the other three-fourths? Do Christians have any responsibility here?

Christian Responsibility

Alone, official government agencies cannot reach as many as are needed to solve this problem. It will take the combined efforts of government and private groups (including such agencies as may exist or be organized within the Christian community) to reach effectively the masses and bring them to a point of functional literacy, and furnish them with such printed materials as they can read, containing such information as they may need to help them begin to assume their responsibility as citizens. This means there will be need for personnel to direct and train, funds and equipment to produce, more personnel and funds to teach and distribute.

What better witness could a Christian community make to lead in meeting such needs? But again it will have to be more than the outward symbols—Christians must show the inner power which can motivate toward the achieving of a democratic community. Increasingly government educational personnel comes to Christian schools asking: "Can you send one of your teachers to show us what it is that gives them a sense of loyalty and commitment to their work; what it is that makes them such good teachers, doctors, nurses?"

Is it possible to demonstrate this without first giving some indication of the inner, motivating power? Can a Christian be a Christian without witnessing to that oneness of purpose, that freedom of spirit that only Christ can give—that one can have only after giving all to Christ? Thus the challenge to the Christian community is a total commitment to Christ which can lead to the highest interpretation of democracy and all that is implied in the freedom and equality of the individual.

Pakistan is standing at the crossroads of the world—between East and West; she stands also at the crossroads of the world of opportunity. Struggling to evolve a form of democracy which will have meaning to her people; searching for moral truths to implant in the minds and hearts of her youth, this nation may indeed become a land of many decisions. What she will become will be determined by her 90,000,000 people . . . more than 80,000,000 scattered over 200,000 villages; her 68,000,000 who cannot read or write; her Muslims; her Christians and other minority groups. What will the decisions be? Where will they lead?

Evangel in Korea

Dr. Branscomb, a member of the Standing Committee of the Wesleyan Service Guild, was invited by Dr. Harry Denman, general secretary of the Board of Evangelism, to go at her own expense, with a team of six to assist in a Religious Emphasis Week in the schools of Seoul, Korea, last November. The program was planned by the Christian Teachers' Association of Seoul, of which Dr. Helen Kim is president. Dr. Branscomb, a practicing gynecologist of Birmingham, Alabama, worked principally with medical students and hospital staff members but also with high-school students.

by
LOUISE BRANSCOMB

LITTLE did we know last November as we looked at the upturned faces of a thousand high-school students sitting cross-legged, oriental fashion, on the floor of the auditorium that in a few short months they would be caught up in demonstrations that would make drastic changes in their national administration. Having come to know hundreds of these students, as well as several principal characters involved in the government change-over, we of the team have been heavy-hearted because of the violence and death in Korea. We are glad that with the return of order, the respect and admiration for Mr. Rhee as a patriot still remain. We hope that from the trouble a government closer to the ideals of these people who so love their country will emerge.

Decision to Go

The Koreans impressed me as having two great passions—an intense love of their little divided nation and a determination to educate their children. During the past ten years, the literacy rate in Korea has been raised from 27 to 97 per cent. In Seoul, in order to serve all of the children, three shifts are necessary in the schools. The last ends at nine in the evening.

I had not felt fitted by training or temperament to go to Korea as a member of a mission team. Yet to present the challenge of the church to young professional women sounded simple enough. I had never seen Korea: it would be interesting to meet the able and charming Dr. Helen Kim so after counting the cost, I accepted the invitation.

Before leaving on the mission, on one occasion the word "revival" was used. This frightened me badly, but it forced me to cross one hurdle regarding my own attitude. I had known the love of God in my life. That knowledge meant more to me than work, friends, family, or even life itself. If by going, I could point the way toward that knowledge for one person, the trip would be worthwhile for me.

Arrival

Arriving at the Seoul airport, we were warmly welcomed by a large group of Koreans. We were hustled off to Dr. Kim's colorful house on the campus of Ewha University and served an excellent dinner western style. Throughout our stay lunch was American style and dinner Korean. On the third night our forks were taken away and we ate—or tried to eat—with chopsticks.

Each night at dinner we acted as host along with Dr. Kim to twelve or sixteen faculty members from the schools where we were speaking. These were charming, cultured people, most of whom spoke English. At dinner they were polite but seemingly unresponsive. On the third evening, halfway through the meal after I had tried valiantly to find a topic of conversation that would interest our guest, the professor on my right turned to me with a kind smile and said, "Did you know that in Korea it is not polite to talk at mealtime? Confucius said 'eat in peace!'"

Program

It was announced that each of us would speak at a downtown church at the eleven o'clock service on Sunday. I drew the campus church held in the huge university auditorium, which seats 4,000 and is familiarly known as "the ice box." Because of a fuel shortage auditoriums in Korea are not heated. That first Sunday morning was a chilling experience in more ways than one.

During the early days, when things were not going well, my interpreter suggested that we ask the doctors and nurses to write questions. Later the high-school students did the same thing. The teen-agers' questions were the same as those sent in by the doctors, the only difference being in the wording. Here are a few:

Why do we live?

Does God really exist?

I often forget God; can He want me back?

If God is good, why does He let my uncle who is a good man fail in business?

Why is it, after I have been to church and want always to be good, I go straight home and fight with my brother?

How can I be closer to God?

The 777 Ewha University students who were baptized at one service during the Korean mission.

Are these not the questions that you have asked or are still asking yourself?

Each of us spoke to large groups two or three times a day. In the afternoon there was a period when a group of four to six hundred college students fired questions at us. We had from one to three hours of individual counseling daily.

For me the work did not go easily nor well. I began to feel that my coming had been a serious mistake. After an early morning devotional time with my roommate, Mrs. Milton Randolph, director of the Department of Family Worship of *The Upper Room,* I crossed the second hurdle regarding my attitude toward the mission. I told myself: "I will try to do my best. The only way I can do it is to say only the things that I know are true from my own life. I can't approach it as others would. If what I have found means anything to these students and doctors, I shall be happy. If not, at least I will have been honest."

And then when I spoke what was the Truth for me they knew what I was trying to say. We understood one another. So, too, did they understand the Truth of each of the other missioners. After two weeks of services, 2,208 students and adults were baptized. The day we left, Dr. Kim said, "These have been the most satisfactory two weeks of my life. I feel that something has been started here that may have a permanent effect on Korea."

Evaluation

During the mission there was no time for evaluation. We paid little attention to results. When it was over, two important realizations came out of the experience for me. The first is that God can use us in more ways than we dream, if we can manage to keep *ourselves* out of the way. Perhaps the reason we lay members were able to do that in Korea was that we felt so inadequate for the task assigned us. It is strange to speak and then see things happen for which you know you have had little or no responsibility.

My first insight into what was happening came during the counseling period when a medical student told me she wanted to be a Christian but had been brought up as a Buddhist and was finding it impossible to believe that there was a personal God who cared about her. I tried to help the student but she was still burdened. I asked her to pray, told her that I would and that we would meet the next day. In the morning she met me on the steps of the building, her face aglow. "I don't need to see you now. Everything is all right. I am going to be baptized on Sunday." I was happy for her and I was happy for myself. It was as if the Lord had put his hand on my shoulder and said, "Relax. You see I don't need much help from you."

My second realization from the Korean experience was that while one's approach to religion is one of the most individual and intimate things on earth, fundamentally all of us have exactly the same deep needs and yearnings, whether young or old, from the East or from the West! Can we doubt that we are brothers of a common Father?

General Conference SPEAKS in 1960

O. L. Simpson

by
THELMA STEVENS

● **Visitors to the Exhibit Area were invited to view the Board of Missions' pictorial presentation, "This Is Our Mission," an eight-minute show, consisting of pictures projected on four screens with accompanying narration on tape. At the left Dr. Ashton Almond, treasurer, Division of World Missions, confers with secretary in charge of itineraries for overseas delegates.**

A GREAT many voices were heard in the great hall of Denver! A great many words were spoken during eleven crowded days. Some words were eminently worthy of a great world church. Others sounded all too frequently like echoes from a past too small and too ingrown even to see the new age with its great potential of human dignity and freedom.

The Episcopal Address set the stage for the stock-taking and policy-making process in these opening words: "As the chosen representatives of almost eleven million church members in more than forty countries of the world, you have come together to give an account of our church's stewardship of the gospel, to consider the grave issues that confront her in these days of great decisions, and to shape the plans and policies which will guide her in the forthcoming quadrennium and beyond!"

In this context what did the 1960 General Conference do and say about "Christian Social Concerns" in our world? How are these new plans and pronouncements related to the organization and program of the Woman's Society and Wesleyan Service Guild? How do they affect our local churches and our responsibilities as members? What are some of the signs of promise for the new quadrennium? Only a few brief *answers* to these questions can be recorded on these pages.

INTOXICANTS AND NARCOTICS

Total abstinence is the historic position of our Church. We seek to protect the individual, the home and society from the social, economic and moral waste of any traffic in intoxicants and habit-forming drugs, and from the invasion of the home by the advertising of alcoholic beverages. We urge objective and scientific study of the effects and the use and support of educational processes in teaching abstinence, through knowledge of these effects. The Church should also seek to understand the causes of alcoholism and drug addiction, and to give help to their victims in a healing and redemptive ministry and fellowship.

TEMPERANCE

We believe that the disciplined life in Christ is a temperate life. Total abstinence from the use of alcoholic beverages is the historic position of The Methodist Church. We seek to aid the individual, the home and society to overcome the social, economic and moral wastes which accompany the traffic in intoxicants and narcotics, gambling in any form, and the distribution of pornographic materials. We would protect the home and society from degrading and salacious materials so prevalent in the mass media.

From the Social Creed of The Methodist Church, 1960.

1. *A new Board of Christian Social Concerns was created.* This means that the Board of Temperance, the Board of World Peace, and the Board of Social and Economic Relations will now operate as divisions under one "umbrella" and with their names slightly changed to indicate the scope of their responsibility. These three divisions of the new board are as follows: the Division of Temperance and General Welfare, the Division of Peace and World Order, and the Division of Human Relations and Economic Affairs.

The General Conference authorized a fifth mandatory commission in each local church to be known as the Commission on Christian Social Concerns. The local Woman's Society and Guild have official representation on this commission through the Secretary of Christian Social Relations. Working through this commission provides an opportunity for women to share the responsibility of the local church's program related to Christian Social Concerns.

2. *There will now be a United Nations Office of The Methodist Church in New York.* This office will coordinate the services rendered heretofore by both the Woman's Division and the Board of World Peace. Mrs. C. A. Bender will, of course, continue to be the

official U.N. observer and the liaison staff person of the Woman's Division responsible for the joint U.N. office. The Division of Peace and World Order will provide comparable staff services. More details on this joint office will be made available at an early date.

3. The General Conference gave the "green light" for intensified efforts to create long-range plans, procedures, and programs to (1) "abolish the Central Jurisdiction, (2) promote interracial brotherhood, and (3) achieve a more inclusive church." Toward this end a Quadrennial Commission on Inter-Jurisdictional Relations was created to recommend specific action and to bring a report of progress to the 1964 General Conference.

The Division of Human Relations and Economic Affairs of the new Board of Christian Social Concerns *and* the Department of Christian Social Relations of the Woman's Division were charged with special responsibility to work toward the realization of these ends. This means that Methodist women will have new opportunities to work in this area of common concern through the Woman's Societies and Guilds as well as in the church-wide program. *Watch for new plans and recommendations after September!*

Whatever programs and activities are projected will of necessity conform to the spirit and intent of General Conference legislative action as well as its pronouncements. The following excerpt from the pronouncement on "The Methodist Church and Race" indicates the base from which we must work. "The Church is the instrument of God's purposes. This is His Church. It is ours only as stewards under His Lordship. The requirements for its membership and the nature of its mission are set by God. The House of God must be open to the whole family of God. If we discriminate against any persons we deny the essential nature of the Church as a fellowship of Christ."

4. The General Conference *spoke* on many vital issues that are at the very heart of the program of Christian Social Relations. Some of these issues were world peace, human rights, world trade, capital punishment, church-state relations, family life, planned parenthood, freedom of conscience and the pulpit, and many others. The appendix in the new *Handbook on Christian Social Relations* will include some of these pronouncements. The 1960 *Discipline* will be available in due time and it will be a very important resource not only for pastors but for women in the church.

5. Finally it seems fitting to close this brief summary with words from the Episcopal Address to the General Conference.

> The time and manner of the consummation of His Kingdom we cannot know. If it be that His Church must again advance through a period of special trial and testing, comparable to some that have gone before, God will give to the faithful strength and courage to endure. This is not the first time His people have been called to hear their witness in a time of swift change and unprecedented turmoil. . . . In this day when new ideas, new discoveries, new revelations sweep across the world with lightning speed, who can say what new outbursts of grace and power God may be preparing to release?

CANDID CAMERA SHOTS

1 • A row of executive secretaries: Ruth Lawrence, Marian L. Derby, Clara French, Lucile Colony, Cornelia Russell, Emma Burris, and Dorothy Chapman.

2 • Mrs. John Spargo presides at the punch bowl at the tea given for all Woman's Division and Society members by the Woman's Societies of the Western Jurisdiction and the Rocky Mountain Conference.

3 • Staff Members: Mrs. C. A. Bender, Miss Ruth Harris, and Mrs. E. LeRoy Stiffler.

4 • The Rev. A. Dudley Ward, Mrs. Charles W. Mead, and Mrs. Wayne Harrington.

5 • Mrs. Etta Wright, Monrovia, Liberia, Under Secretary of National Defense was a delegate from the Liberia Annual Conference.

Helping Together by Prayer

A CEREMONIAL FOR THE FELLOWSHIP OF INTERCESSION

by

MRS. E. L. McALLISTER, *Secretary of Spiritual Life, Central Jurisdiction*

PARTICIPANTS: Officers of the Woman's Society of Christian Service. It is suggested that the Secretary of Spiritual Life serve as the leader. The secretaries representing lines of work, the president and the treasurer should be seated in the front facing the audience. Each should have a Fellowship of Intercession Card from which the prayer objective is read. These objectives should have been carefully studied in advance. If time permits, a few words showing how the line of work ties into the objective may be given after the objective is read.

A Fellowship of Intercession Card * should be given each person as she enters the room.)

QUIET MUSIC

LEADER: We are by nature selfish beings; we accept most readily those things which provide personal comfort and satisfaction. Even in our prayer life we find ourselves remembering first our own needs, our anxieties, our special concerns. To include others in our thinking is a definite sign of spiritual growth. We have not reached the full stature of a Christian, however, until we are able not only to pray continually, but to pray continually with *others*.

Paul reminded the church at Corinth that as its prayers had helped him so they would help others not only to find or possess a hope in Jesus Christ, but also to give thanks unto the Lord for His great goodness. We, too, can help alleviate suffering and despair and bring peace to our troubled world if we will, as one people, attack the wrong through prayer.

To enter into a fellowship of prayer is to fulfill the desire of Christ, "that they all may be one." When we pray as one, in Christ, we set in motion the transforming power of God.

Methodist women have discovered this great secret; now thousands of them are united in the Fellowship of Intercession sponsored by the Woman's Division of Christian Service. These women commit themselves to pray frequently for certain objectives which include the concerns of The Methodist Church and the various lines of work in the Woman's Division. Each year, because of new and varied experiences, we are able to read a deeper meaning into our prayer objectives. It becomes fitting that we renew our covenant to pray together and to study afresh these objectives with a hope that through Christ, our hearts and minds may be opened to God's will.

As we listen to the special objects of prayer presented by our officers, we shall see how totally they cover the scope of our program and how fully they include the emphases of the church in this new quadrennium.

(Officers and secretaries of lines of work stand in a group and read the objectives.)

PRESIDENT AND VICE-PRESIDENT *(in unison):* We pray for our ministers that they may speak Thy word.

SECRETARY OF MISSIONARY EDUCATION and SECRETARY OF LITERATURE *(in unison)*: We pray for our church, that its members may find joy in fellowship and service.

SECRETARY OF PROMOTION: We pray for our missionaries and deaconesses at home and abroad, that they may make Christ's message known.

SECRETARY OF STUDENT WORK: We pray for the leaders and peoples of the world, that they may turn to the practice of justice, love, and peace.

SECRETARY OF YOUTH WORK and SECRETARY OF CHILDREN'S WORK *(in unison)*: We pray for youth, that they may answer God's call to the Church.

SECRETARY OF CHRISTIAN SOCIAL RELATIONS: We pray for representatives of the National Council of Churches, the World Council of Churches, and the United Nations, that they with us may build a fellowship transcending nationality, race, and color.

SECRETARY OF THE WESLEYAN SERVICE GUILD: We pray for the suffering and sorrowful, that in Christ they may find strength and courage.

SECRETARY OF SPIRITUAL LIFE, SECRETARY OF SUPPLY WORK, and TREASURER *(in unison):* We pray for all who pray, that we may all grow in constant awareness of God and share with others His abiding purpose and love.

Moment of Silent Prayer

LEADER: Let us read together the purpose of the Fellowship of Intercession:

Believing in the power of prayer, the Committee on Spiritual Life of the Woman's Society of Christian Service and the Wesleyan Service Guild desire to unite every member and shut-in in a Fellowship of Intercessary prayer, that together all may pray for the persons listed on this card, and for the great objectives of the Church and the goals of all who would build a Christian world.

Pause

(Members are invited to sign the card.)

LEADER and MEMBERS *(in unison, make the Affirmation)*: I believe in the purpose of this prayer fellowship, and shall endeavor to make it a means of releasing God's power in my life, and in the lives of others.

* May be obtained from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

(Continued on page 17)

message from Interfield Consultations

A meeting unique in The Methodist Church was held prior to General Conference at Epworth-by-the-Sea, St. Simons Island, Georgia. There on the historic ground where John and Charles Wesley undertook their American ministry, Methodist leaders from thirty-four countries met to consider the state of the church and its mission. The meeting was the third quadrennial Methodist Interfield Consultation.

The 136 persons in attendance, speaking sixty-one languages, represented virtually all overseas church bodies related to The Methodist Church in the United States, including overseas annual conferences, autonomous Methodist churches and united churches. Among the leaders were nineteen bishops (sixteen from overseas), many of the overseas delegates to the General Conference, a team of ten especially chosen women leaders from overseas, missionaries, Crusade Scholars and a limited number of Board of Missions staff executives from New York City.

The Interfield Consultation provides an opportunity for leaders of the overseas churches to meet together to exchange views, to discuss mutual problems and to plan long-range strategy. There are no binding decisions, as the Interfield Consultation is nonlegislative. It is in the fullest sense a consultation.

The 1960 meeting, sponsored by the Interdivision Committee on Foreign Work of the Board of Missions, sought to accomplish three other purposes:

"1. To come to a united awareness of the current situation in the world and in the church as it affects our mission. 2. To seek afresh, under the guidance of the Holy Spirit, a common mind regarding the nature and purpose of our mission. 3. To renew our commitment in obedience to God in fulfilling our mission."

Out of the addresses, discussions, panels, sermons, hymns, debates and prayers of those at the Interfield Consultation came a mesasge, which is intended to speak to every member of each of the churches represented, including the Methodists of America.

Here is that message:

God Calls

You stand on holy ground! God made it, and there He speaks to you. He calls you to Him, then sends you forth.

This is God's World. His Spirit speaks in the rising tide of man's demand for justice and freedom. His mercy shines in the new awareness of Christian unity even in our diversity. His grace is manifest in the forward surge of the gospel as new churches rise to their own responsibility in the mission to the world. His power is poignantly revealed in the sacrifice of modern martyrs, who today endure persecution, imprisonment, and death in faithful witness to Christ.

Yet much of mankind is astray in a wilderness of frustration, loneliness and anxiety. Misguided concern for security and idolatrous confidence in material goods and temporal powers have brought millions to despair. Even the new affirmations of human dignity and freedom are confused by these and other idolatries. The population explosion, new technologies, scientific advance, rapid social change, competing ideologies, the very confusion of mankind, challenge Christians to more powerful witness to Christ's love. God calls the church to turn to Him in faith, to drink deeply of His Holy Word, and to go forth joyously in the strength of the Holy Spirit to proclaim to all the world salvation in Jesus Christ.

We cannot bear such witness trusting in our own righteousness. Without commitment to God, man is powerless and the church a sham. He calls us to repent and turn to Him. Then, redeemed by His forgiving love, fed on biblical truth filled with His Spirit, we are made wholly new:

—Selfishness is lost in love
—Confusion yields to trust
—Despair gives way to joy
—Defeat is swallowed up in victory

God calls us to Him and renews us. God also sends us forth. Secure in His forgiveness, trusting His love, submissive to His Spirit, let us go forth in glad witness to our Living Lord:

—To preach the gospel to all men everywhere
—To serve with sacrificial love
—To act decisively against evil in society and soul
—To live and die as those who know that Jesus Christ is Lord

God calls the church to place spiritual values above material and numerical concerns, to unite learning and vital piety, to bear again its full testimony. He calls us to courageous advance, free in the Holy Spirit to adapt or reject institutional forms and organizational procedures to meet the demands of a world in turmoil. This means that persons are more important than procedures, message more urgent than media, mission more vital than institution or structure. It means that the church is called to be an expedition, ready to move rapidly and decisively into new territories of need in any part of society or the world.

God's call is to the whole church, to take the whole gospel to the whole world. New churches and old are one in mission, each to its own nation and both to peoples abroad.

God's call is not to the church alone, but also to each Christian. Each of us is called to apostleship, to be one of that holy priesthood set apart to declare salvation, by word and deed, wherever we are: in the daily demands of earning a living; in labor, business, or the professions; in politics; at home; at school; in social life—wherever we are.

God calls us, calls church and Christian. The age in which we live is His; the place on which we stand is holy ground.

Overseas Visitors Return Home

AFTER a six-month official visit to The Methodist Church in the United States, ten representative women from Methodist and Methodist-related churches overseas have returned to countries where they hold positions of outstanding leadership. Their visit was sponsored by the Department of Work in Foreign Fields of the Woman's Division.

They attended General Conference in Denver, Colorado, the Annual Meeting and Interfield Consultations of the Board of Missions, a United Nations Seminar. They visited and addressed a number of jurisdictional and conference meetings of Woman's Societies and Wesleyan Service Guilds in various parts of the country. Each one also visited centers or institutions related to her work overseas, and while in Washington visited the embassy of her country.

One of the ten, Dr. Hamako Hirose of Japan, president of Hiroshima Girls' School (Methodist-related), visited the United States in 1957 and was on the campus of several schools and colleges. She has written for various Methodist periodicals. Mrs. Chong Hee Pang of Korea, executive secretary of the Home and Family Life Committee of the Korea National Christian Council, is a graduate of the Methodist Theological Seminary in Seoul. Mrs. Margrethe Askholm of Denmark is president of the Woman's Society of Christian Service of the Danish Methodist Church. Miss Zillah Soule of India, principal of the Hawabagh Teacher Training Colleges (Methodist) in Jabalpur and assistant field correspondent of the Madhya Pradesh Methodist Conference, is a former Crusade Scholar. Miss Irene Sant Masih of India, a former Crusade Scholar, is principal of the Adams Methodist Girls' Higher School in Almora. Miss Lidia Vargas of Chile, manager of the Protestant bookstore in Santiago, is an active member of the Wesleyan Service Guild of the Chilean Methodist Church. Mrs. Olga Vanderghem of Peru, a teacher for many years at the Lima Methodist High School in Lima, will be acting principal in 1960.

Mrs. Elisa Ocera of the Philippines is the first executive secretary of the Board of Missions of the Methodist Church in the Philippines. This is a new board of the Philippines church, and Mrs. Ocera does the executive staff work, including promotion, missionary education, recruitment, fund-raising and field administration. She is active in the work of the Woman's Society of Christian Service. Miss Flora Knight of Malaya, principal of the Treacher Methodist Girls' School in Taiping, is a former Crusade Scholar and has been an officer in the Woman's Society in Malaya.

Dr. Asa Yumoto of Japan, principal of the Seibi Girls' School (Methodist-related) in Yokohama, is a medical doctor as well as an educator and is a member of the Yokohama Board of Education.

Helping Together in Prayer

(Continued from page 15)

(Secretary collects cards and places them in a receptacle on the worship center as quiet music is played.)

PRAYER *(in unison, slowly and thoughtfully)*: O God, we thank Thee for revealing, through Christ, Thy concern for all mankind. Help us to learn to give ourselves more earnestly in the fellowship of prayer. Too often are we reluctant to do Thy will. Our selfishness has thwarted the coming of Thy Kingdom. Let Thy Spirit and Thy power move through us and bring men into a sense of Thy love. Hasten the day of peace and good will. Empower Thy Church to lift up her Lord and glorify Him through her work. In the name of Christ, we pray. Amen.

II Corinthians 1:11 (King James Version)

In Remembrance Gifts

by FLORENCE RIEDER
Treasurer of the Woman's Division

THROUGHOUT the centuries, in every land, memorials have been erected to honor heroes of war and leaders of peace. Around the world, one finds fountains, statues, arches, bridges, and buildings designated as memorials to loved ones or to commemorate certain events.

The roster of Woman's Division institutions reveals that dedicated Christian women, too, have been honored and their memories perpetuated through the names of projects. The long list includes such familiar ones as Isabella Thoburn College, Clara Swain Hospital, Brooks-Howell Home, Marcy Center, Wolff Settlement.

Not all the women who give long and faithful service to the Woman's Society can have a building dedicated in their honor, but there is a way to pay meaningful tribute to deceased members—through an In Remembrance Gift. This gift may be large or small for no specific sum is indicated but the total from the In Remembrance Gifts is used for missionary and deaconess retirement fund. Thus the In Remembrance Gift affords an opportunity to show appreciation for a loved one and at the same time helps to carry on a part of the work in which she was interested.

An In Remembrance Gift is sent through the regular channels of finance. It is given credit on the pledge of the Woman's Society *as an additional gift*. Cards are available * for informing the family of the gift and also for the donor.

An In Remembrance Gift is a lovely tribute and a worthy recognition of service in the Woman's Society.

* Order from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. Price 15 cents.

A Cooperative Venture

by

LOUISE WRIGHT

A NEW cooperative Craft Center has been opened in the Keener Parsonage next to the Cherokee Methodist Center at Cherokee, North Carolina.

The Center features all kinds of Indian craft work including Indian beadwork, rings, bracelets, necklaces, belts, and pins plus an assortment of the beautiful Indian baskets, all sizes and shapes in all colors so well known to Indian art. Rugs woven on the loom right in the craft shop and leatherwork are among the articles offered for sale.

The project is church-sponsored with all of the women of the church cooperating to make it a success. Members of the Woman's Society of Christian Service are promoting the venture in every way.

Miss Vera Falls, deaconess at the Cherokee Center, explains that the prices on the articles are in keeping with the prices on similar articles at other cooperative centers in the village for it would not be fair for the church to undersell other legitimate Indian cooperatives. But she adds, "Our shop provides an outlet for the sale of their crafts to help the church people to help themselves. We are not attempting to make any profit, just the necessary expenses for the operation of the shop. Therefore, we pay the maker of the crafts a higher percentage of the sale price than he or she would receive from a regular shop."

The Keener parsonage where the craft center is located in the front room.

The Keener Parsonage has a most interesting history. It is the original parsonage built by the Rev. Ulrich Keener, the first Methodist missionary sent to the Cherokee Indian tribe. Located some distance from the present Cherokee Church, it was recently moved to the present site adjacent to the Cherokee Center.

The house is a two-story log structure. Each story has one full-sized room with a small room at the back. Inside the walls of rustic logs are darkened with age. The floors are of smooth boards. At one end of the room is an old-fashioned fireplace where the missionary family often had to do the cooking.

People say that this room has been the scene of many wonderful quilting parties through the years, as the missionary's wife taught the women many new patterns in quiltmaking. Some of the Indian women made quilts by these same patterns to sell in the Center.

One woman, Mrs. Leauna Littlejohn, an expert weaver, has her loom in the Craft Center. In the months prior to the time when the shop was open, she wove fifty rugs.

Deaconess Falls expresses the wish that all Methodists who travel the highway into the Cherokee Village during the summer months will stop at the Craft Center at the Methodist Church right on the main highway. She says: "Everybody's welcome." The Indian women add their good wishes to those of the deaconess for they, too, hope to make a success of the project.

The Indian woman at the loom is Mrs. Leauna Littlejohn, weaving her fifty-first rug for the craft shop.

A display of baskets arranged around the mantle piece in the shop.

75th ANNIVERSARY

by MARY HELEN CLARK

Commemoration of the seventy-fifth anniversary of the founding of Colégio Americano began in Pôrto Alegre, Brazil, on April 8.

ON October 19, 1885, a young Uruguayan, Carmen Chacon, opened the doors of the school then called Evangelical School Number 1, and three pupils registered. Though Carmen Chacon lived only four years after this date, her personality is still felt in Colégio Americano—the name of the school since 1900. Carmen Chacon was born on April 8, 1869, in Ramon, Uruguay. It is fitting, therefore, that the anniversary of her birth be the day on which to begin the programs in honor of those who have contributed to Colégio Americano.

The program presented by the high-school dramatic club was a dialog based on the biography of Carmen Chacon, *Seu Maior Amor,* written in commemoration of the seventieth anniversary of the school. The junior college program presented the author of the biography, João Prado Flores, a teacher at the Americano, who related some of his experiences in writing the book, and Miss Loide Wagner, a Crusade Scholar and illustrator of the book, who told of the inspiration she received as she read the biography. As one of the girls recounted the outstanding incidents in the life of Carmen Chacon, a group of the normal school girls presented illustrative murals which they had painted in the class under Miss Wagner's direction. In closing the program, Miss Nely Ferrari, principal of the normal school, presented a copy of the biography to each graduate as inspiration to the young teachers who shortly will be following in the steps of Carmen Chacon.

Health Service in Korea

Appearing with Missionary Marion Conrow, in Seoul, Korea, is a graphic before-and-after contrast in eye care. The boy on the left is about to undergo eye surgery; the one on the right has been fitted with new glasses.

Miss Marion Conrow and Korean boys

According to Miss Conrow, this is one instance of helpfulness made possible by the expenditure of a special fund designated for work at Ewha Woman's University. Dr. Hyun Ban has been chosen by Miss Conrow to administer this sum each month for free service and medical attention both in the Sinchon and East Gate Hospitals, the medical division of Ewha Woman's University.

A partial report from Dr. Ban notes the following services: special care for a woman with breast cancer . . . eye treatment, glasses, and operations for children in the orphanages . . . a glass eye for an Ewha high-school girl who had suffered an eye injury . . . blood transfusions for a pregnant woman in a toxic condition . . . various kinds of treatment and even hospitalization and major operations.

Miss Conrow said: "Although this kind of individualized work takes much time and energy, it is very satisfying."

Photo by Roy S. Smyres

Leaders in Missionary Personnel confer together at the Central New York Conference meeting held in Newark, New York. Left to right: Mrs. Frances Robertson, Secretary of Missionary Personnel, Geneva District, Central New York Conference; Mrs. Ewart Turner, Northeastern Jurisdiction Secretary of Missionary Personnel; Bishop W. Earl Ledden, chairman Board of Missions Committee on Missionary Personnel; Mrs. William T. Anderson, chairman, Standing Committee on Missionary Personnel, Woman's Division; Mrs. Stanley Robinson, Central New York Conference Secretary of Missionary Personnel. Mrs. Anderson was elected at General Conference to the Coordinating Council of The Methodist Church.

World Federation of Methodist Women

Letters From Other Units . . .

Ceylon

This past year has been one of continued growth and steady progress for the Methodist Women's Fellowship of Ceylon. With the inauguration of three new branches, our number has risen to seventy.

Reports show that most branches have followed a carefully planned program, based on the aims of the fellowship. Devotional meetings are held regularly. The other activities include visiting the sick and poor and the lukewarm members of the church. Every branch whether big or small has been active according to its capabilities. In some branches special efforts have been made to raise money for the Women's Work Fund. Most areas have had their annual rallies and the area councils have met once or twice a year.

We are realizing now more than ever that we women have in a special way been called to build the Kingdom of God in our land.

Taiwan

In the Taiwan Woman's Society efforts have been made to give depth to its work. In addition to two meetings of the officers of the society, highlights of the conference year may be summarized as follows:

The writing for the monthly meeting material was improved; the writers are taking their responsibilities more seriously. Attempts are being made to familiarize our women with serious problems of our own here in Taiwan, such as population pressures, and the situation of the tribes people. Judging from recent observations, monthly meetings are much better attended.

This year the Woman's Summer Conference was quite unique and challenging—and much better planned than before. Representatives from other denominations were invited as fraternal delegates, and to report on their work. Women leaders from the Hong Kong Society were invited to help in the program. Our own experienced missionaries were fully utilized and chances were given to leaders of our local societies to participate in the program so that they learn by doing.

Owing to the worst flood in sixty years, which came on the eve of our conference, our women from central and southern Taiwan could not come. During the meeting in Taipei, the women here moved that we should pray especially for the flood victims within and without the church, and that special contributions should be collected and sent to the members of the Taichung and Taiwan churches for them to spend as they saw fit. Altogether over $1,500 was collected.

For the first time membership cards were printed ready for distribution during the conference.

To interest women in their sisters of other lands an offering was taken during the meeting for the education of children of rural pastors in the Philippines Methodist Church. A sum of $1.500 was given by the sisters.

The observance of the World Day of Prayer in Taichung was started due to the initiative and cooperative spirit of our local society and in Taipei the meeting was held in our church for the first time. (It had always been held in the Presbyterian Church before.)

Peru

According to Mrs. Genoveva de Bahamonde, this year has been full of wonderful experiences. The main interest has been missionary work, not only in the study on Japan, but actually doing local evangelistic and missionary work.

Mrs. de Bahamonde was elected district secretary with eleven societies under her charge and four new groups not quite organized. A convention of all these societies will be held in August. Each society sends two delegates to the conference which starts with a spiritual retreat.

Results of the work are already showing. New groups are being formed. Many women have been reached through the women's organization and are joining the church. Through them new families are getting to know Christ. They ask to be remembered in prayer.

Miss Henrietta Gibson, treasurer of the World Federation of Methodist Women, Mrs. Ernst Scholz, president of the World Federation, and Mrs. T. Otto Nall, vice-president, North American Area, meet at General Conference.

THE KOREAN WOMAN'S MISSIONARY SOCIETY

by Mrs. Chong Hi Pang

Three-minute talk given at the meeting of the standing committee of the World Federation of Methodist Women, January 11, at Buck Hill Falls, Pennsylvania.

The Korean Methodist Church has thirty-two districts with 1,140 churches. Within it are missionary societies, including three youth groups and eight teenage societies. It has 13,000 members.

National Missionary Society from 1924 until the present time has had sixteen different women workers as national missionaries. Eight of these have died, one is retired, others are working. These missionaries were sent to Koreans living in Siberia, Manchuria, Japan, and to needy places in provinces in Korea. At present we are supporting four missionaries.

Foreign missions also have been included in our missionary program. Funds have gone to Africa for evangelistic work, to India for scholarships, and recently we have been sending $100 per year to Bolivia.

One of our young missionaries, Miss Lee Oak Soon, went into a village where the whole village had the one surname of Cho, but they were not relatives. They were conservative and would not let anyone go to church. Miss Lee was sent there as a worker. She prayed and worked hard to bring this village to Christ. The result of her labors was the bringing of fifty adults and sixty children to the church which met in a tent. In the recent typhoon which caused so much disaster the tent roof was blown off but the people are not discouraged. Another of our missionaries on Cheju Island won seventy adults and ninety children over a period of four months.

Voluntary offerings and membership fees support the work of four missionaries and one general secretary. The sharing of some of the family rice for the support of Bible women and pastors has been and now is a custom of the Korean Church.

About eleven years ago a home for retired workers was founded. The first building was bought by a personal gift from a missionary and the graduates of the Theological Seminary. This was lost or the major part of it during the Korean war. The present plant was made possible by funds from the former building and a gift from the Woman's Division of Christian Service in America. It is controlled by a board of fourteen Koreans and three missionaries.

The Missionary Society publishes annually a study book for use in the societies. It also cooperates in the publishing of *The Christian Home Magazine*, and cooperates in the preparation of the World Day of Prayer program. Another project is a one-week workshop, held every other year for the women pastors and the Bible women. Last year 170 women attended. They received great help spiritually and also learned many new methods for carrying on their work. We all deeply appreciate the financial help of the Woman's Division.

For the future: 1. We hope to have a training institute for the 608 local society presidents. 2. We hope to put more emphasis on foreign missions. 3. We hope to have a lunchroom service on the new Methodist Camp Grounds to secure financial help in carrying on various projects of the Woman's Missionary Society. Our God has helped us thus far but we hope to do greater things for Him in the future.

WORLD DAY OF PRAYER IN MALAYA

by Mabel Mitchell

A unique feature of the World Day of Prayer Service in our church in Raub, Pahang, was that

● Mrs. Pang

half the offering came from one of the local unions. The service was prepared and led by Mrs. Richard Babcock, wife of the pastor of Wesley Church. In addition to members of Wesley Church, students of the Methodist Girls' School, the Anglican Church, the Tamil-speaking congregation, and the Chinese-speaking congregation of The Methodist Church were present and participating. The wife and daughter of the Tamil pastor sang a duet. The Bible woman in charge of the Chinese congregation spoke on "Laborers Together With God." The girls of the school sang "Brother of All the World Christ Jesus Came." The prayer service was led by an elderly member of the Anglican Church, who is blind.

The pastor spoke briefly on World Refugee Year before taking the offering which was to go into the World Refugee Fund. The assistant manager of the nearby Cheroh Rubber Estate, who is also the lay leader of the Tamil congregation, was present. He was so impressed by the need of the refugees that the next day he told the leader of the tappers' union about the things he had learned. The union leader was so impressed that he went out among the tappers and collected $51 for the World Refugee Fund and brought it to the Tamil pastor.

Communicators

Christian girls who are graduated from church-related schools like Seibi Gakuen in Yokohama, Japan, help to form the nucleus of church congregations in Japan. The Kyodan, or United Church of Christ, celebrated its Centennial last November.

During my ten-week trip to Asia last fall, I stored up some vivid impressions of Christianity as it is communicated overseas. The communicators were the missionaries themselves—teaching, nursing, doctoring, counseling. They were the fine national Christians I met.

I recall in Madras how faith was transmitted across the campus and into the neighborhood early every morning as student teachers sang Christian hymns and carols at chapel. I remember the faith transmitted by a pre-med student in Manila leading a youth group in earnest prayer. I remember a church full of children in Korea, eagerly watching films.

Everywhere the cooperative nature of missions was evident, though patterns of church unity varied from country to country. Missionaries were working enthusiastically in individual cooperative projects like the United Mission Hospital in Nepal and Isabella Thoburn College, India. They were giving leadership in united programs of Christian literature, mass communications, and social service —in partnership with National Christian Councils. I visited audio-visual centers and Christian broadcasting stations supported by RAVEMCCO, the Radio, Visual Education and Mass Communications Committee of the Division of Foreign Missions of our National Council of Churches.

It was a revelation to see the creative rôle of missionaries in the United Church of Christ in Japan, to visit the headquarters of the autonomous Methodist Church in Korea, and to attend churches belonging to Central Conferences of The Methodist Church in the Philippines and India. Above all, I returned home with a greater understanding of the unity of the church's mission here and overseas—and a mental picture of a church that tries to minister to all of life.

Missionary Elizabeth Clark browses in the Christian bookstore at the Shinsei Kan, or New Life Building, in Fukuoka, Japan. The building is a center for newspaper evangelism, and houses a recording studio for radio evangelism and chapel. Chimes play Christian hymns at noon.

Station HLKY in Seoul, Korea, is one of the Christian broadcasting stations overseas supported by RAVEMCCO.

Special-term missionary Janice Johnson teaches music at Harris Memorial School in Manila, Philippines, where young women are prepared to be deaconesses and kindergarten teachers, and students from many parts of Southeast Asia receive training.

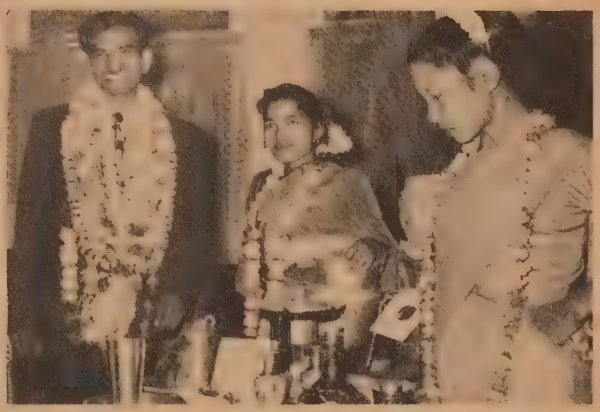
# of Christianity

by

ELIZABETH MARCHANT

Each morning the nurses of Ellen Thoburn Cowan Memorial Hospital gather for chapel services.

At the Methodist Family Health Center in the village of Ganaur, north of Delhi, India, a clinic is open one day a week. Missionary Colleen Gilmore shown here, and Ella Perry volunteer their services. The clinic opens with a worship service, then a health talk and serves approximately 150 patients a day.



This couple, both nurses at the United Mission Hospital in Nepal, were married in a Christian ceremony last November. The bridegroom was baptized following close association with missionaries on the staff.

At the Commission on Christian Literature headquarters in Lucknow, staff members mail Bible correspondence courses prepared here. Missionary Eunice Sluyter is Secretary of Literature for The Methodist Church in India. The Commission is working in eight language areas. Miss Sluyter is now on furlough.

Nurse Elda May Barry presents a new baby to its mother in the maternity ward at Creighton-Freeman Hospital in Vrindaban, which provides a Christian witness in a city with more than 8,000 Hindu temples.

"TEAM OF TEN"*

HYMN: *"Jesus Shall Reign" (The Methodist Hymnal,* No. 479)

RESPONSIVE READING: "Salvation Made Known" (*The Methodist Hymnal,* page 618, Second Reading)

PRAYER

SCRIPTURE: Psalms 67

Leader: Ten women leaders from churches overseas spent five months this year in the United States as fraternal visitors to American Methodist women. "The Ten" were invited here by the Department of Work in Foreign Fields of the Woman's Division, and came from Japan, Korea, Denmark, India, Chile, Peru, the Philippines, Malaya, and Angola. The group attended various Methodist meetings and visited Methodist centers to gain insight into the work and thought of Methodist women in this country, and to interpret to the American church the work they are doing and the views of Christian women in their countries. Today we are to hear brief messages from three of these women, taken from their reports at the Annual Meeting of the Woman's Division at Buck Hill Falls, Pennsylvania.

Dr. Hamako Hirose (president of Hiroshima Girls' School, Japan): The former Methodist Woman's Society in Japan has been a part of the United Church, the Kyodan, since 1941. Each local church relies upon the woman's section to be a dynamic force in spiritual cultivation and Christian service. Since the war, women are taking a gradual forward step toward raising money to support the church extention program and ministers' Retirement and Pension Funds. They also give some scholarships to ministerial and life-service candidates who are studying in Christian training schools. Furthermore, they are taking a small share in supporting missionaries to Brazil and Okinawa. They are feeling very strongly a desire to share responsibility and to change from a receiving to a giving and sharing church.

Our theme this year carries three goals: 1. Deepening of faith through Bible study and devotional experiences. 2. Visiting shut-ins and non-Christians. 3. Joining the "least-coin campaign"—giving one yen a month for missions—this with a word of prayer.

The former Methodist women call themselves "Vitamin M" of the United Church—"M" identifies Methodists, and vitamins act as the motivating energy of the body. Indeed, these women are very active and take the lead in the new church with high spirit.

Mrs. Chong Hi Pang (executive secretary of the Home and Family Life Committee of the Korea National Christian Council): Korea is passing through a very critical time. Since the war young people are receiving so many new ideas that they are confused. Christian families are like lighthouses in these times of changes.

The Christian Home and Family Life Committee, begun in 1955, has achieved wonderful results. Family Week is now observed every year with encouraging results. Many fine things have happened in people's homes. New harmony and peace in some families, mutual understanding by use of the family council meeting, more families beginning to have home worship—these are some of the fruits of our work.

We pray that many Christian homes will give light in this dark, confusing world. We thank you for the great part you have had in helping us in this movement. (See page 21, this issue, for an article by Mrs. Pang.)

Miss Lidia Vargas (manager of the Protestant bookstore in Santiago, Chile): Some important accomplishments by Methodist women in Chile, with God's help, have been:

1. The support of a home for older women. We can afford to support only six women, but this is done with love, enthusiasm, and faith, and much effort and sacrifice. 2. Publishing a magazine for which many of our women write. The women of our churches await each issue eagerly. 3. Preparing women for church work in institutes held in different parts of the country. 4. The organization of groups of women who work—like the Wesleyan Service Guild. At present there is only one in Chile—in Santiago.

Now the Woman's Society in Chile, as in other countries is contributing to the redemption of women.

The distribution of religious literature is not easy, and sometimes we find no cooperation even from our preachers. Yet little by little, religious materials have been introduced into many homes. The most effective way to promote this work is to have a person visit churches presenting literature. From October to December, Mrs. Elsa de Garcia, a very capable and consecrated woman, presented exhibitions in sixteen churches, and also held a public exhibition of evangelical literature. She says this was the most rewarding experience she ever had, because many non-Christian people questioned her about her faith.

In our small bookstore, besides religious literature, we have a good assortment of textbooks and carefully chosen books for children. We thank God for this opportunity to help in the establishment of His Kingdom on earth through distributing Christian literature.

CLOSING PRAYER and BENEDICTION

* For additional news of the "Team of Ten," see page 17.

"This Is What I've Got on My Mind, Mr. Senator"

by
MARGARET BENDER

Preparation. If your group is interested in discussing international affairs, you might ask each one to bring to this meeting a news story that deals with the aspect of foreign affairs which concerns them most—such as disarmament, efforts to stop nuclear tests, difficulties in bringing refugees to this country under the present immigration legislation, United States support of the United Nations, or current threats to peace.

Or, you may want to ask two or three members to be ready to ask questions about particular aspects of foreign policy at the proper time in the program. For background material see articles in newspapers and magazines, taking particular care to see that different points of view are represented, including that of the church. You might ask your Secretary of Christian Social Relations if she has interesting materials to share. Be sure to secure *Register Christian Opinion* from Literature Headquarters,* for 10 cents.

The program suggestion is a dialogue between two Senators, interrupted by members of the group and leading to a general discussion. No effort should be made to "stage" the program. Let the characters announce who they are, or present them as you introduce the program. The Older Senator should be seated when the New Senator appears.

OLDER SENATOR: Hello, there. How are things going?

NEW SENATOR (*hesitantly*): Well, all right, I *think*—only somehow this is proving more of a job than I had anticipated.

OLDER SENATOR: I was afraid you would be feeling that way. This is what we call "freshman blues." Sometimes it helps to talk.

NEW SENATOR: I would be very grateful for an opportunity to talk. It seems to me that everything that comes up is related to foreign policy, and I find myself a little unprepared.

OLDER SENATOR: I think we all do. In the last twenty years the number of legislative matters relating to foreign policy that came before Congress has multiplied many times. It seems now as if every action before us is related to foreign policy in some way or other.

NEW SENATOR: Not only do I not know enough about these things, but I don't know how people in my area are thinking. How much support do we have at the grass roots for disarmament or for foreign trade agreements? I wish my people would talk to me more.

OLDER SENATOR: This is a real problem. We hear from our constituents only when something happens that affects them specifically. However, many must be thinking about the whole subject, about things that will ultimately make for war or peace.

NEW SENATOR: Then I surely wish they would write about it. It would help me, and maybe together we could develop some ideas.

OLDER SENATOR: Particularly since some of these issues are tricky. For instance, if we are fortunate enough to secure a disarmament agreement, there will be economic implications that we must think about.

VOICE FROM AUDIENCE: Then I would like to know, Mr. Senator, why we aren't doing more planning. If we are really committed to disarmament, we ought to be making all sorts of preparations now.

NEW SENATOR: It seemed to me I heard a voice from back home! Did you hear it, Senator?

OLDER SENATOR: Maybe we have found a way to "hook up" to some of our people's real concerns.

VOICE FROM AUDIENCE: *I* would like us to take the United Nations more seriously. It seems to me it ought to be the basis of our foreign policy. I'm distressed when we bypass it in important actions and when we quibble about financial support for the U.N. Isn't it true, Mr. Senator, that the total amount we give to all U.N. projects is so small we scarcely miss it?

NEW SENATOR: You know, sir, I believe we have found a way to contact our people! Listen. . . .

(*From this point discussion should be general, and the Senators will sit and listen. When the leader feels the discussion should be concluded, she should signal for the final speech.*)

NEW SENATOR: I must go now, Sir, but I'm more grateful than I can tell you for what happened here this afternoon. Somehow you helped me develop a sensitivity to what the people back home are really thinking. I suppose it is too much to hope that I can go on overhearing them, but maybe they'll begin to write to me.

. . . . . .

Suggested Worship Materials for this Program

HYMNS: Nos. 287, 455, 458, 482 (*The Methodist Hymnal*)

CALL TO WORSHIP: Hymn No. 179, first stanza

PRAYER: Directed silent prayer for our troubled world and its leaders; for our nation and its leaders.

BENEDICTION: Our Father, may the concerns that we have discussed today rest on our hearts and consciences until thy Kingdom come. Send us forth in thy love, in thy joy, and in thy service. Amen.

* 7820 Reading Road, Cincinnati 37, Ohio

QUIZ

1. **A break with tradition. What?**
2. **Explain Basic Democracies.**
3. **Citizenship Brunches. What? Why?**
4. **Seiwa Joshi Gakuin trains young women for what?**
5. **List actions taken by General Conference.**
6. **State purpose of Fellowship of Intercession.**
7. **Interfield Consultations. What?**
8. **What is RAVEMCCO?**
9. **"In Remembrance Gift." Explain.**
10. **Cooperative Craft Center. Where?**
11. **Identify Louise Branscomb, Mrs. Ernst Scholz, Dorothy Barnette.**
12. **State importance of work in local church.**

department of CHRISTIAN SOCIAL RELATIONS

Dear Friends:

When this issue of THE METHODIST WOMAN reaches your desk some of you may be on vacation. The content of these pages will be very important as you begin your full fall schedule. You may, therefore, wish to make sure that the members of your committee have readily at hand their copies of the July-August issue of THE METHODIST WOMAN.

In all likelihood you have scheduled a meeting of your committee for August or early September. In preparation for this meeting you will secure from Literature Headquarters* the following essential tools:

The Handbook for Secretaries of Christian Social Relations (1960-64). (Note that this edition of the *Handbook* is *new* and timely for the quadrennium 1960-64.) Price, 35 cents.

Activities for 1960-1961—Free for postage.

Other resources such as the file of the issues of THE METHODIST WOMAN for 1960 and the *Twentieth Annual Report* of the Woman's Division will be very helpful as you plan ahead.

You will want to keep the following matters clearly before your committee at this first meeting of the fall:

1. *These are the crucial weeks in election year.* Study the following pages that relate especially to *Citizenship Brunches.* By all means make sure you have secured the new *Election Packet* (Price, $1.00) from Literature Headquarters.* This provides essential resources for your Citizenship Brunches. In addition to the packet, you may wish to secure a quantity of some of the special leaflets included in the packet. For example: "Christian Responsibility in the 1960 Elections" and "1960 Election Issues—That Make a World of Difference."

2. The article in this issue of THE METHODIST WOMAN entitled "General Conference Speaks in 1960" may be important as you make plans for the months ahead. It is important to note the new emphasis on a fifth commission in the local church with responsibility for "Christian Social Concerns." You are a member of that commission by virtue of your office as Secretary of Christian Social Relations in your local Woman's Society. You have a very great opportunity to work through this commission to strengthen your local church's program related to Christian Social Concerns.

3. An article prepared by Flora Hatcher, of the Federal Housing Agency, on "Housing for Older People" will appear in the September issue of THE METHODIST WOMAN. This is an important resource to add to your file on *Housing.* This housing issue will become more and more pressing in the years ahead and doubtless many local communities will work on ways of meeting the growing needs. The churches must take the lead in such plans wherever necessary, and lend their support always in cooperative effort. You may wish to *initiate plans* for a local workshop on housing in your own community.

4. As you look ahead and check your calendar your committee may wish to note the following dates for special emphasis and planning:

United Nations Day, October 24; World Community Day, November 4; Commitment Sunday, December 4; Human Rights Day, December 10.

5. Watch the pages of THE METHODIST WOMAN—especially the back page—for listing and prices of new materials.

6. Special emphasis will be given to plans for the new *church-wide study* on "Alcohol and Christian Responsibility." You are urged to encourage your local church Commission on Christian Social Concerns to plan special promotion of this study and make it have real significance both for youth and adults. You may wish to order for your own use the text and guide from Literature Headquarters.

The text is *Stumbling Block* by Douglas Jackson. Price, 75 cents. A *Leader's Guide* prepared by J. Irvin McDonough is available for 35 cents.

As this letter is being written to you, the 1960 General Conference of The Methodist Church has just come to a close. The new quadrennium is upon us with its new challenges and responsibilities. God grant us courage to use the insights and understandings that are ours as church leaders in this age of crisis! The "Summit Conference" in Paris has just been "postponed." The world may now be confronted with its greatest opportunity! Christians are called to act!

Sincerely yours,

THELMA STEVENS
MARGARET R. BENDER
THERESSA HOOVER

* 7820 Reading Road, Cincinnati 37, Ohio

CITIZENSHIP BRUNCHES

"WHENEVER anything really important comes up we just have a Citizenship Brunch about it," one local Secretary of Christian Social Relations reported with satisfaction. Citizenship Brunches have become a part of our planning in many societies. In an election year societies that have held Citizenship Brunches as well as those that have not ventured into this form of combined fellowship and education may want to have a special Presidential Election Year Citizenship Brunch.

As these words are being written one of the worst crises since World War II hangs ominously over the world. By the time you read this article this crisis will have been resolved in one way or another. Unfortunately, the underlying causes will not have been removed and men will still be living in the fear of more crises.

Victors of the 1960 election will be assuming the greatest possible responsibility. One almost wonders how they can have courage to accept it. Many evils threaten what we like to call "our way of life." Some of the most obvious are nuclear war, racial antipathy, a world of refugees with no place to go, labor-management warfare, starving people in a world of surpluses, disintegration of the home, crime, and juvenile delinquency. All stem from faulty human relations. The newly elected President, Vice-President, senators, and the cabinet to be selected and approved by them must deal with these faulty relationships. How basically will they understand them? Will they meet them courageously at the level where they really exist or will they go on either ignoring the problems or dealing with them on the "too-little-and-too-late" formula?

Genuine courage and understanding will be needed as never before by these victors of the 1960 elections. Their selection is a tremendous responsibility that no thoughtful citizen in a democracy can afford to evade or take lightly. In many churches Citizenship Brunches, arranged by the Woman's Society or Guild, will provide a good occasion to study some of the attitudes and commitments of candidates. Sometimes this Citizenship Brunch will include the whole community. At other times it will divide like an amoeba until every area covering a few blocks has its own Citizenship Brunch with neighborhood groups gathering to pool their knowledge, questions, and fears.

Before listing types of brunches that might be planned, it may be worthwhile to discuss an underlying philosophy for these times of stress and fear, that may help us weigh the commitments and philosophies of the candidates we are evaluating.

Many people today feel that the circumstances of the world in which we live are now so dangerous that we must seriously consider abandoning worldly standards of conduct for nations. Expediency may have been adequate for a world where risks of war, no matter how horrible, were still thinkable, but not in a world with a surplus in weapons sufficient to destroy ourselves and our enemies four times over. Such a world might well try experimenting with Christ's formula as a basis for national, international, and even personal conduct.

Dr. Allen R. Huband, of the United Church of Canada, suggests a four-part program for bettering the faulty human relations which produced problems in the time of Jesus and still produces them today. These are: First, the Golden Rule, which interestingly enough exists in a negative way in a number of other religions. The meaning is the same although expressed in opposites.

The second, good will unlimited, is taken from a scholar's alternate reading for "Be ye therefore perfect," now believed to be more accurately expressed by "Be ye therefore all inclusive in your good will."

The third, a "good neighbor" policy," is well expressed in the parable of the Good Samaritan.

The fourth is the familiar idea of forgiveness and reverence for human personality.

Ethics based on these principles may also motivate those who share the Judeo-Christian tradition. Is the experiment of fashioning national and international conduct on these principles too dangerous to try in a world where we lightly play with the balance of the universe, set loose forces seriously affecting future generations and place in the hands of a few men the responsibility for pushing buttons that may destroy our known civilization?

Citizenship Brunches on Christian Solutions to World Situations might be helpful. Such a brunch might well be a preparation for later brunches concerned with the comparison of party platforms and the statements of policy with these ideals. Certainly as a first step a thorough discussion of the possible application of Christian principles to all situations might be worthwhile. This might be introduced by a panel composed of a clergyman, a professor of international affairs, a member of a human relations committee or council, and a politician. You might ask the clergyman to prepare ahead of time a presentation of the theory outlined above. Other members of the panel should receive a "preview" of the idea in order to be prepared to react to it. It would be important to get the audience involved in the discussion soon enough to allow adequate time for reactions.

If the group decides that this

ethical program has possibilities, it would be interesting to appoint committees to study the platforms of the political parties and the pronouncements and promises of candidates. A second brunch might be arranged two or three weeks later, when the reports of committees could form the basis for discussion.

If this brunch proves interesting and helpful, its members might select people to write to or interview some of the candidates in the state or national election and bring their findings to a third brunch. A program of this sort should create great interest in the election and its issues in a much larger area than the church or community conducting it.

The Guild Chairman of Christian Social Relations in the Western Jurisdiction developed an interesting plan for Citizenship Brunches on World Refugee Year, which could be well used this year as we continue to stress refugee needs, unfortunately not met very successfully by World Refugee Year. A quotation from this plan may be helpful.

> We used a panel representing our American lawmakers to whom the refugees could tell their stories. They brought out pertinent facts about immigration laws which need to be changed and how present laws do an injustice to people of their nationalities. (Facts from our pamphlet, "I Lift My Lamp.") The leader or commentator sums up information presented as well as making the opening statement to introduce the "refugee" speaker. Also, pamphlets and summaries of vital points covered were passed out to those attending.

When this is done in churches, several items of food from refugee countries could be served at the brunch.

Particular Subjects

1. *Citizenship Brunches on International Affairs*

Since international affairs will be an important concern of national officials elected this November, it may be worthwhile to devote an entire Citizenship Brunch to this subject. Some subjects that might be dealt with are: the importance of the United Nations in the United States' foreign policy. What steps can be taken to increase the possibilities of universal disarmament? How much preparation is needed in the United States to prevent economic dislocation and unemployment when we do achieve universal disarmament? Is the war on nuclear testing an important end in itself or just a step toward universal disarmament? How important to world peace is universal membership in the United Nations? Are United States military bases indispensable or dangerous to our foreign policy? Do organizations like NATO and SEATO need to be strengthened or should they be brought into a true relationship with the United Nations? Are cultural exchanges a real help in decreasing international tensions? (Materials for these and other similar questions are listed in the box appearing on page 29.)

The method of presentation can be that of panel, group discussion, an introductory skit, or an address. It is important to remember that the purpose of a Citizenship Brunch is to permit group participation. Plenty of opportunity and incentive for discussion should be provided.

2. *Citizenship Brunches on Human Rights*

Human Rights has become an important issue both on the domestic scene and in international policy. On the national scene further federal civil rights legislation, federal fair employment laws, and many other issues need to be discussed and related to party platforms and statements of conviction and intention made by candidates.

An important international issue is whether we continue to refuse even to consider the ratification of any Covenant. Others relate to our stand on U.N. issues such as the investigation by the U.N. of the claims to independence by such countries as Algeria, the continuance and strengthening of the Trusteeship Council, and the U.N. attitude toward such flagrant violations of basic concepts of human rights as the apartheid policy in the Union of South Africa. (See box for suggested materials.)

3. *Citizenship Brunches on Immigration and Refugees*

World Refugee Year has passed and "An Endless Line of Misery" still moves across the world. What ought we to do? How much can money and international action from the United Nations help? To what extent are our own immigration laws an unnecessarily narrow bottleneck? (See box for materials.) One presentation in *Five Issues in Search of Discussion* is devoted to World Refugee Year and the refugee problem. This might be used as a "discussion starter" in your brunch.

4. *Citizenship Brunches on Foreign Economic Aid*

Sometime during the next ten years people in countries where the standard of living is high must determine whether needs of the rest of the world are sufficiently imperative for them to lower their own standards of living in order to help less fortunate nations. The whole problem of unilateral aid versus multilateral aid through the United Nations will come in for discussion and important decisions. A knowledge of the whole subject and the listing of some tentative conclusions about the value and strategy involved will be essential equipment for the President, Vice-President, and the members of the Congress.

In the past, Foreign Relations was the responsibility of the Congress. This situation has changed in the period following World War II. Recently foreign affairs activities have involved money and this gives much responsibility to the House of Representatives, where the bills related to appropriations originate. Therefore it is important to discover a candidate's awareness

of and interest in these issues. Here again a Citizenship Brunch might well provide thorough discussion and understanding of issues involved. In some cases it might be desirable to bring a candidate into the first discussion, if possible. If this is not practical, the group might undertake to interview or write letters urging candidates to express their opinions at points where policy statements of candidates are important.

5. *Citizenship Brunches on Depressed Areas*

Many areas of the United States face serious problems in industrial and farm development, unemployment, and widespread poverty. The reasons for these problems in areas referred to as "depressed areas" are almost as varied as the areas themselves. Pockets of poverty within our country are intolerable when prosperity for all is economically possible. For several years Congress has considered bills offering aid in establishing new industries and retraining workers whereby a community could help itself back to prosperity. This will again be an important issue before the next Congress.

6. *Citizenship Brunches on Farm Surpluses*

Surpluses in a world where people go hungry has long distressed sensitive people. During the last Congress several bills to remove these surpluses from wasteful storage to the services of mankind were introduced. The next Congress will need to make this idea work.

7. *Citizenship Brunches on Housing*

It has almost become a truism that housing may well be the issue on which the value of democracy and community in the United States may stake its most important testing. Although housing is a local problem, some crucial parts of the program are influenced by federal programs and their legislation. A Citizenship Brunch might introduce the subject for a discussion by use of the color filmstrip, "Still They Move," available from the Secretary of Visual Education, Room 1351, 475 Riverside Drive, New York 27, New York, $4; or by using the presentation, "Thick Curtains for Our Windows," in *Five Issues in Search of Discussion.* Many subjects sure to be important in congressional or administrative action will lend themselves to Citizenship Brunches.

Materials for Citizenship Brunches. Those listed with an asterisk are available from Woman's Division Literature Headquarters.*

***A Guide for Citizenship Brunches—10 cents, 3 for 25 cents.**

***Place Mats for Citizenship Brunches—3 cents, 10 for 25 cents.**

***Poster for Citizenship Brunches—10 cents.**

***"Your Vote Counts, If"—free.**

***"Activities 1960-61"—free.**

***Packet for Election Year—$1—contains many important materials for use on election issues. The following three leaflets are included in the Election Year Packet.**

***"Christian Responsibilities in the 1960 Elections"—10 cents.**

***"1960 Election Issues That Make a World of Difference"—10 cents.**

***"Register Christian Opinion"—10 cents.**

****Five Issues in Search of Discussion*—35 cents.**

****Handbook of the Department of Christian Social Relations*—35 cents.**

Materials on separate problems:

International Affairs:

***"Your U.N. Worked for Peace, 1959-60"—free.**

****Christian Responsibility on a Changing Planet* (The Report of the Fifth World Order Study Conference)—35 cents.**

***Study Guide for Christian Responsibility on a Changing Planet*—25 cents, National Council of Churches, 475 Riverside Drive, New York 27, New York.**

***Christian Primers* on:**

****United Nations*—35 cents, 3 for $1.**

****Human Rights*—35 cents, 3 for $1.**

****Technical Assistance and Land Reform*—35 cents, 3 for $1.**

****The U.N. and Africa*—35 cents, 3 for $1.**

Human Rights:

****A Christian's Primer on Human Rights*—35 cents.**

***"What Does the Lord Require of You?"—free.**

****To Covenant* or *Not to Covenant*—price to be announced.**

****Five Issues in Search of Discussion*—"A Party for Johnny," page 1—35 cents.**

Immigration and Refugees:

***"I Lift My Lamp"—25 cents.**

****Five Issues in Search of Discussion*—"An Endless Line of Misery," page 8—35 cents.**

Technical Assistance:

****A Christian's Primer on Technical Assistance and Land Reform*—35 cents.**

"The Christian's Responsibility Toward Economical Development in Areas of Rapid Social Change"—20 cents.

"Economical Development and the Christian's Point of View"—20 cents.

"Technical Assistance in the U.S., Too"—THE METHODIST WOMAN—May, 1959, page 22.

Housing:

"Still They Move"—color filmstrip, $4, Secretary of Visual Education, Room 1351, 475 Riverside Drive, New York 27, New York.

****Five Issues in Search of Discussion*—"Thick Curtains for Our Windows," page 33—35 cents.**

General:

For other help on issues see the Christian Social Relations pages in THE METHODIST WOMAN, March and April, 1960.

***Memo*—any recent issues.**

***Contact*—any recent issues.**

* 7820 Reading Road, Cincinnati 37, Ohio

ORGANIZATION and PROMOTION

H. DORCAS HALL, *Executive Secretary of the Section of Education and Cultivation*
HELEN L. JOHNSON, *Secretary of Promotion*

LOCAL CHURCH ACTIVITIES

The Woman's Society of Christian Service was organized in September, 1940, at the time of Unification. The number of Charter Members was 1,114,000 in 19,484 societies. THE METHODIST WOMAN published its first issue in September, 1940. It carried a symposium on "My Local Church as a Field of Service" to which various leaders of the Woman's Division of Christian Service contributed. Some of the statements are still pertinent and should help us see ourselves today in the light of twenty years of study and growth.

THE FIRST AND HIGHEST UNIT

by MRS. J. W. SHELL*
President of the Women's Missionary Convention of The Methodist Protestant Church at the Time of Unification

To my mind there is absolutely no field in which our Christian service counts for so much as that of the local church, for upon the strength of the local church the strength of every other enterprise depends. The first object, therefore, of every Methodist woman is to be sure that the church to which she belongs receives the very cream of her talents and time that it may be strongly and firmly established.

Too many pastors raise their hands in despair as they see the ablest women of their churches expending their abilities on those enterprises which lie outside the realm of the local church. Earnestly besought to enter into some local church undertaking, Mrs. Blank says, "I am secretary of the Conference Society and that takes so much out of me that I cannot give any time to special tasks in the local church."

No Methodist woman can afford to take such a position. In getting the new Woman's Society of Christian Service set up, we are counting heavily upon the loyal and intelligent assistance of our pastors. It is only fair and reasonable that our pastors shall know they can find every one of us in our place, putting the best we have into making the local church strong and vigorous.

In the structure of the new woman's organization the local church is considered the first and highest unit. Let every Methodist woman begin right now to magnify her local church!

WHY? WHERE? HOW?

by MRS. JAMES OLDSHUE
Chicago, Illinois
First Chairman, Department of Christian Social Relations and Local Church Activities

Why should I serve in my local church? Because it stands for God and his relation to man; for the training of the young; for a comforting ministry to the sad and sick; for the well-being of the underprivileged; for an expression of man's love for God and man's love for his fellow man. Because in thus serving I fulfill one of the pledges made when I joined the church "to uphold it with *my* prayers, *my* presence, *my* gifts, and *my* service." If the church has not fulfilled its purpose possibly I share the blame.

Where do I serve in my local church? Each one of us can find some place where her service will count effectively. I may serve as a church-school teacher, or superintendent; as leader or counselor for a group of boys or girls; as a member of the choir or as leader of a junior choir; as a director or member of a play or drama group. I may be an officer of one or more organizations; a member of the official board; possibly I have great artistic ability and can beautify or improve the appearance of the church and the sanctuary. I may have great financial ability and guide the adequate financing of the church; I may give my service as housekeeper or caretaker of God's house and the parsonage. Possibly I have no great ability, but can serve only by being always in my place with a word of greeting, encouragement, or appreciation for the pastor and others.

How do I serve my local church? Not all of us can be great as the world counts greatness, but each of us can be faithful to his task. I give my church my favorable influence, try to keep my comments fair and sympathetic and my attitude kindly and appreciative, recognizing its importance to the community and the people who live there. If there is something really wrong I try to make it better. I give consistently to the church as a part of my regular budget, keeping in minds that its institutions of mercy, its missionary work, its educational program are but the expressions of that which lies at the heart of Christianity, and my local church is my place of responsibility. If I am an officer of any organization or a member of the official board I learn all I can about the work which is mine, giving to this service not only my name but my intelligent understanding and careful preparation for duty.

NEW OPPORTUNITIES

by MRS. C. N. TIMMONS*
A Member of the Woman's Division During the First Quadrennium

In no denomination have women of the church been given such generous representation on a national board as in our new Methodist Church. This recognition is due largely to the outstanding work

* Deceased

that the women of the three uniting churches have accomplished through their missionary organizations and Ladies' Aid groups. Now the women of the new Methodist Church are facing a new day. Just as truly as our honored founders of seventy and more years ago were pioneers in new fields of church work for women, so we today are the pioneers seeking to establish a program that will enlist the interest of every churchwoman. Our aim is to have every woman interested in the total program of work in her local church. The program is world-wide in its scope and vision and in this program every woman can share and at the same time find a special interest.

The new plan for Methodist women is being watched by many denominations with great interest. Its success depends entirely upon each woman in the local church, for she must contribute her share of prayer, time, and talent. No plans at the top can succeed unless each local group does its part. The first great field of service is the local church.

Relationships

The service which the local church is called upon to render is not altogether personal. Personal righteousness is tied to relationships with others. Our service to our church includes much which is considered as fellowship. We need to remember that there are services in the church and the Woman's Society which are a part of our work but may not be related to service as we often define service. Serving dinners or preparing for the coffee hour are a part of the local church activities program—also, mending clothing to be sent for overseas relief or knitting bandages for hospitals. Calling on the sick and the shut-ins, visiting new members and keeping in touch with those who are away for the winter may also be a part of the local church activities of a Society.

As we serve in our local society, we must keep our relationships on the high level of spiritual righteousness and service. There are so many things we can do and should do for our church. Have you suggestions and ideas to share? Write them to us that we may pass them along to others. Many people want to serve in new and better ways.

H.D.H.

Calendar of Activities

CHILDREN'S WORK: Attend leadership schools, laboratory schools, or observation schools, or other conferences for children's workers whenever possible. Study needs for new materials. Work on file for missionary resources and other materials needed for general information as a Secretary of Children's Work.

CHRISTIAN SOCIAL RELATIONS: (a) Begin plans for intensive emphasis on possible Citizenship Brunches with focus on election issues. (b) Begin plans for U.N. Day emphasis in church and community.

LITERATURE AND PUBLICATIONS: See that the Week of Prayer packet is given promptly to the Secretary of Spiritual Life. Be sure all needed material for all lines of work is ordered in ample time.

MISSIONARY EDUCATION AND SERVICE: (a) Offer suggestions to the Committee on Program which will ensure interesting, worthwhile monthly programs for 1960-61. (b) In the Committee on Program initiate study plans for 1960-61. (c) Arouse the society's interest in study plans for 1960-61.

PROMOTION: Confer with the president and other members of the executive committee about plans for presenting the Quadrennial Emphases and for observing the twentieth birthday of the Woman's Society.

SPIRITUAL LIFE: Cultivate "Prayer Groups." Plan Fellowship of Intercession promotion. (See page 15.) Order Fellowship of Intercession cards. Report to the Committee on Program concerning the use of Spiritual Life materials.

STUDENT WORK: Subscribe to student magazine and devotional materials for students and for your own use: *motive,* P. O. Box 871, Nashville 2, Tennessee (inquire about group rates); *Power,* Evangelical United Brethren, 540 West Fifth Street, Dayton, Ohio; *Contact-Concern,* Board of Christian Social Concerns, 100 Maryland Avenue, N.E., Washington 2, D. C.

SUPPLY WORK: Present the list of Askings received from your district secretary and suggest that the society accept responsibility for it. Share bits of information concerning foreign projects on the Askings list. Consider plans for raising money to meet the Askings.

TREASURER: Publicize the changes made in Special Memberships (see page 31 of the June issue). See page 17 of this issue for statement on In Remembrance Gifts.

VICE-PRESIDENT: Present program plans for the year to the Executive Committee for approval. In August have *My Date Book* completely filled out and ready for distribution. Suggest to circle program chairmen the choice of the program in the *Program Book* or the circle program in THE METHODIST WOMAN. Make definite plans to begin the new study course, "Into All the World Together."

WESLEYAN SERVICE GUILD: Committees meet to make plans. Committee on Program meets to coordinate plans of the committees of lines of work.

YOUTH WORK: Order now your copies of program guidance materials for World Friendship Groups entitled *Dateline: The World.* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

LOOKING BACKWARD

MANY Methodist women are already engaged in plans for observing the twentieth birthday of the Woman's Society of Christian Service. Accordingly it is very appropriate to look back into the pages of history as we recount the years, and their achievements. We quote from the first annual report made to the Woman's Division of Christian Service by the late Mrs. V. F. DeVinney, first executive secretary, Woman's Section, Joint Division of Education and Cultivation:

> History was made with unprecedented facility in the organization of the woman's work of the new Methodist Church. We look back over the six months following General Conference in May, 1940, when final authorization was given to the plan for the Woman's Division of Christian Service of the Board of Missions and Church Extension, and marvel at what was accomplished in so short a space of time.
>
> The process of organization started with the election of delegates in provisional meetings in the local churches, the districts, the conferences, and the jurisdictions to assure the election through an orderly and democratic process of the women who should serve for four years as members of the Division and of the Board.
>
> Then came the organization of the Board of Missions and Church Extension at Chicago, July 23-25, and during the meeting the newly elected members organized the Division and elected its officers, department chairmen, standing committees, and secretaries.
>
> Following closely came the organization of the Charter Societies in the local churches in September, the organization of the conference societies in October, and the districts in November, and finally the setting up of the new and altogether experimental part of the organizational machinery, the jurisdictional conferences, in December. . . .
>
> The Woman's Division of Christian Service, with its subsidiary societies, is the result of the hoping, the dreaming, the planning and, above all, the praying of Methodist women who were bent upon accomplishing real unity in organizations and upon doing a greater service for the kingdom of God than had been done previously by any or all of the merging societies. The Methodist Church will record this as a great achievement in the annals of history.*
>
> We give thanks
>
> "For the women of the past,
> For the women of the present,
> For all who have had the
> courage to lead."

Looking Forward

It is not enough to review, we persist in looking forward. Immediately before us is the observance of this anniversary. Each society will work out plans which will mean the most in its given situation. This is excellent. Certainly whatever is done to celebrate this twentieth birthday should result in increases along all lines. Have you stopped to think what a twenty-per-cent increase in membership could mean to the Woman's Society, or Guild, the church as a whole, in respect to interest and participation, to support through giving of time, prayer, service, and money? Think about this! It would mean more members, more money, more workers in the local society and church, more workers in the mission field at home and abroad, and more subscribers to and readers of THE METHODIST WOMAN and WORLD OUTLOOK.

It is customary to honor a friend having a birthday with a remembrance, a gift. So it is not too much to expect that every member of the Woman's Society will honor our great organization on this birthday occasion with several gifts. Each one will surely wish to give of service, prayer, and self according to her ability. Also each member will wish to make a gift of money in recognition of this anniversary. Some may be able to increase their giving by as much as twenty per cent. Increased giving on the part of every member will mean more money for missions. We are counting on you!

A Measuring Stick

Some families have the custom of measuring each child on his birthday to see how much taller he has grown during the year. In many instances the place where the wall is marked is a center of fond memories! Take time to measure your Womans' Society in thinking through questions such as: Have we grown in our study program? What has happened in attitudes and activities of members of our society because we have had study classes? Are the members of our society better informed through reading THE METHODIST WOMAN and WORLD OUTLOOK? Have we grown through the exercise of Christian disciplines? What is our greatest need and how can we meet it?

We celebrate twenty years as we look backward and think forward.

H.L.J.

* *First Annual Report of the Woman's Division of Christian Service* (1940-41), page 106

SO SORRY!

We were too previous in listing the Week of Prayer projects in *My Date Book*. We gave the 1961 recipients!

The 1960 recipients are:

***In the United States*—Urban Work: Wesley Community Centers, San Antonio, Texas**

In Other Lands

Ecumenical Ventures—Audio-Visual Programs around the world—Literacy-Literature Programs around the world—International Missionary Service

Clip and paste this listing on page 22 of *My Date Book*.

RUTH ESTHER MEEKER, EDITOR

OBSERVATIONS OF A FIELD WORKER

by DOROTHY L. BARNETTE

THE past twenty-three months are significant to me because they have taken me into various sections of the United States, some rocky, some dusty, some mountainous, some low, some rainy, some dry. This I could do nothing about. But these same months have taken me to various Woman's Societies and Wesleyan Service Guilds, some impressive, some depressive, but all challenging. Something can be done about the status of a Woman's Society or Guild.

These things I noted:

1. *Purpose.* In one society, the purpose is disregarded, misunderstood, misinterpreted because, for these women, it is pure theory, totally unrelated to the lives of the women or the program of their group. Oh, it can be discussed, but is impossible and impractical of accomplishment. Who can unite all the women of any church in anything? Let us be satisfied with the few we have. And so they "work" in a slowly dying society.

Members of a larger society, in a city not far away, having looked at the purpose of the Woman's Society in the same light, decide: "We are doing well to have a hundred women, so let us let well enough alone. Why should we divide into circles? I'm happy where I am."

Yet, the women in another church in the same conference feel the importance of working toward unity. They secure the support of their pastor who lists a date for circle rotation on the church calendar along with other dates. The date arrives and without fanfare circle rotation takes place, for the pastor insists that all dates be kept. If there are opposers they do not speak out. And so a society begins to make the purpose real by practicing the principles involved.

Program. The program is postponed, destroyed, rejected in one society as a vice-president looks at the program for a certain month and says, "Oh, this program isn't suited to our women. They don't know the songs suggested for worship and they would go to sleep on all those talks." She therefore puts the program materials away, substitutes the song "Jesus Keep Me Near the Cross" for "O Jesus Master When Today" and the society continues with a dull and meaningless program.

Another vice-president looks at the program and calls the Committee on Program together well in advance of the meeting. The committee members read and discuss the possibilities of the program. Together they pool the available tools and other resources while responsibility is distributed among them. Training and techniques acquired at the Schools of Missions and Christian Service prove valuable at this point. With contributions from each committee member a program is developed—step by step. Result: The participants get further practice in self-confidence and the entire society profits from the information gained through the program and the inspirational way it was presented.

Projects. Centers, hospitals, schools, retirement homes—each serves a specific group in its own special way and each desires to make its work more effective. At a retirement home in the West, cheerfulness seems to be the order of the day as I play the game of *Sorry* with three ladies in their eighties. The place is buzzing with activity as some of the other ladies prepare to go to the polls.

I return now to the Frances DePauw Home; I shall remember the laughing faces of the girls as we chat at the dinner table—they in Spanish and I in English. We need no interpreter; each seems to understand the other. What a joy to share in such a project!

People. I see now the people who make the purpose real and felt or who render it unreal and impossible of accomplishment—who make the difference between an interesting and challenging program and one that is dull and unsuited to the group—who support or fail to support the projects as they attempt to render a more effective service—who make and help the society to live or permit it to die. In people I see possibilities in untapped resources, in creative programs and committees, in enlightened and enriched womanpower.

What an opportunity!

Field Workers of the Woman's Division attend General Conference sessions (left to right): Miss Barnette, the author; Mrs. W. B. Landrum, Miss E. Louise Nichols.

Promoting Understanding

Among Theological Students

ONE way in which better understanding is being created in the local church is through the presentation of the work of the Woman's Society of Christian Service in the theological schools. This presentation is done in different ways according to the plan of the schools. In some places it is given in the course on Church Administration. In other schools it is included in the course on the *Discipline*. In one school the work of the Woman's Society of Christian Service is given as a credit course in the summer term, while in another it is presented to the School for Supply Pastors.

Is there any value in giving theological students special information about the Woman's Society of Christian Service and the Wesleyan Service Guild on the local level, in its connectional relations and in its world-wide activities?

Mrs. Edward R. Bartlett, who has presented the course in several lectures each year at Iliff School of Theology, Denver, Colorado, writes that the response from her students makes her feel the course is worthwhile. Since 1947 Iliff has cooperated with the Woman's Division in offering the course. A packet of materials is furnished to each student, free of charge to be used as the "text" for the study. It includes *A Guide*, organizational helps and field leaflets. The students write papers on phases of the work which interest them and often bring matters related to the church in which they serve as student pastors for class discussions. This year the organization of Students' Wives asked Mrs. Bartlett to give them an evening seminar of three sessions on the Woman's Society of Christian Service. They chose their own challenging title for the seminar—"Women With the World on Their Minds."

Expressions from the groups showed that they had gained a new understanding of the background and heritage of this organization, a new idea of the scope of the work in home and foreign fields and some answers to practical questions and problems raised in their pastorates.

Some suggestions as to the use of materials, ways of promoting interest in the Woman's Society and the effect of a close and friendly relationship between pastor and the Woman's Society of Christian Service have been given at several schools. Student ministers are showing a real interest in missions. They are working with the Woman's Society of Christian Service and the Commission on Missions to help the church understand the place of missions and the mission of the church in the total program.

Among the Members

of the Woman's Society

No matter when you joined the Woman's Society of Christian Service in your church, whether you are a new member or one of long standing, you have some ideas about the value of membership.

From reading THE METHODIST WOMAN and WORLD OUTLOOK, you know where your money goes to help spread the message. As you participate in the program of the Woman's Society, you learn about opportunities for service which are ready and waiting for someone to accept the challenge. You may have seen some leaflets from the Office of Missionary Personnel and learned the need for educated and dedicated young women to offer themselves in some kind of missionary service.

You may have attended a district, conference or jurisdiction meeting and realized the strength of the organization of the Woman's Society of Christian Service or felt the thrill of being a part of such a great organization. Since joining, you have had many opportunities to hear about the work being done.

Undoubtedly the spiritual area of your life has been greatly enriched. The worship services and the programs incorporating the worship may have led you to a further study for yourself of the study book on the Bible as well as the Bible itself. Also you probably have participated in study classes on home and foreign missions and are thus better acquainted with the work and the missionaries.

The daily use of the *Prayer Calendar* gives one a better understanding and a closer tie with the workers. Isn't it interesting to meet missionaries and deaconesses after you have been praying for them and their work? They seem to have a more personal relationship to us. All this is a down-to-earth approach to missions.

Do you realize that what you and others pledge and give for missions makes possible the work about which you have been studying and reading? If you do not do your share, that much of the work of salvation is neglected. We learned in promoting "My World Bank" that $96 was necessary to carry on the work of the Woman's Division for five minutes last year. Now it takes over a hundred dollars. As each member does what she can to meet the pledge of the society, she is blessed and the work goes forward.

Your membership is important for the work as well as for you. Stop and consider all the facets of the relationship. Now is the time to concentrate on prayer and service and giving. The year is just beginning; you can help your Woman's Society reach the goal and thus help the total program of the Woman's Division of Christian Service. Will you?

—H. D. H.

MISSIONARY EDUCATION

ELIZABETH STINSON, *Secretary*

CALENDAR OF ACTIVITIES FOR 1960-1961

June

1. Complete study, "Africa." Decide on action to follow study.
2. Note the calendar of studies for 1960-61 in THE METHODIST WOMAN, May, 1960.
3. Attend conference School of Missions when held.

July

1. Publicize the District Educational Seminar. Give members the time, place, personnel, and purpose of the Seminar.

August

1. Offer suggestions to the Committee on Program which will ensure interesting, worthwhile monthly programs for 1960-1961.
2. On the Committee on Program initiate study plans for 1960-1961.
3. Arouse the interest of the society in the study plans for 1960-1961.

September

1. Attend the District Educational Seminar accompanied by key persons for monthly programs and studies. Try to have several representatives there, certainly the Vice-President and Secretaries of Missionary Education, Christian Social Relations, and Spiritual Life; others if possible.
2. In the monthly meeting introduce the plans made for study agreed upon by the Committee on Program.
3. Make plans for the study, "Into All the World Together."

October

1. Begin the study, "Into All the World Together."
2. Participate in the Week of Prayer plans.
3. Give information in the monthly meeting on projects of the Woman's Division to receive gifts from the study, "Into All the World Together." (See June issue, THE METHODIST WOMAN, page 11)

November

1. On November 15 mail your semi-annual report to your district secretary.
2. Complete the study, "Into All the World Together."
3. Decide and follow through on action and gifts to follow the study.
4. Plan in detail with the Committee on Program for programs and studies of next three months.

December

1. Share a Christmas missionary story in the five minutes allowed for missionary news.
2. Bring plans to the committee for the church-wide study, "Alcohol and Christian Responsibility," if the Committee on Missions is to offer this study in January-February. If it is scheduled for some other time, cooperate whenever it is offered.
3. If the alcohol study is not to be offered on a church-wide basis in January-February make plans for the study on "Heritage and Horizons in Home Missions" at that time.

January

1. Cooperate in the church-wide study, "Alcohol and Christian Responsibility," if it is offered. If not, begin the study, "Heritage and Horizons in Home Missions."
2. Share in the church-school mission study.
3. Call the attention of the society to a missionary news letter or article from THE METHODIST WOMAN or WORLD OUTLOOK.

February

1. Complete the studies you have undertaken.
2. Decide on action to follow study.
3. If you studied "Heritage and Horizons in Home Missions," receive gifts for the projects of the Woman's Division designated in *Study and Action* leaflet for 1960-1961.
4. With Committee on Program plan in detail for the monthly meetings of the next three months.
5. Plan for the study, *Basic Christian Beliefs.*

March

1. Bring interesting missionary information from the *Twenty-first Annual Report of the Woman's Division.*
2. Begin the course, *Basic Christian Beliefs.*

April

1. Plan for the study, "Heritage and Horizons in Home Missions," or, if you had this in January-February and all efforts to study "Alcohol and Christian Responsibility" on a church-wide basis failed, offer that study now. Encourage as many as you can in your church and community to join in the study.
2. Present ideas for action to follow *Basic Christian Beliefs.*
3. Complete the current study.
4. Cooperate in plans for Officers' Training Day.

May

1. On May 15, mail your period and annual reports to your district secretary.
2. Register for yourself and/or others, if you have not already done so, for your conference School of Missions.
3. Begin the study you have decided to use during May-June.
4. Participate in Officers' Training Day.
5. With Committee on Program plan in detail for the next three months.

STUDENT WORK

RUTH M. HARRIS, *Secretary*

THE ROLE OF THE LOCAL SECRETARY OF STUDENT WORK

by SUE LOFTIS

Graduate of University of Alabama, now attending Duke University Graduate School, majoring in Physical Therapy.

AS a student, someday to be a member of the Woman's Society of Christian Service, I am interested in the make-up of the organization and in the work it does both at home and abroad. Naturally, I am most interested in the relationship between the Woman's Society and the student.

The person associated most closely with the student is the Secretary of Student Work. Her job is one with tremendous responsibility, for she serves as a channel between the student and the home church. The many ways she serves the student cause her to be termed information bureau, friend, and sometimes counselor.

The Secretary of Student Work is an information bureau in that she gives information concerning Methodist schools and scholarships. She helps the student discover the great need for service in all the world through mission studies and the distribution of missionary literature. Encouragement and information should be given to those interested in Christian vocations.

Help in securing a summer job in an atmosphere which will encourage spiritual growth as well as physical and mental growth may be given. This is done by providing information about summer service projects.

The Secretary of Student Work serves both the student and the Wesley Foundation of the school he is entering by sending the director an information card on the student —*Methodist Student Information Card.** This card gives the director information concerning the student, his abilities, or problems. In this way the Wesley Foundation may meet the needs of the individual in a more meaningful way.

There are many ways that the Secretary of Student Work fulfills her role as friend to the student. A very important way is by sending *Power* or *The Upper Room* to each student. This means a lot to the student, for these materials are helpful in both private or group devotionals. Also she often provides a subscription to *motive*, the magazine of the Methodist Student Movement.

Something that meant a lot to me this year was a letter I received from the Secretary of Student Work in my home church. This letter stated that she hoped I would have a good year at school and that I would be welcomed at home when I returned. This is particularly good for freshmen, for they are not used to being away from home. To know that someone from their home town is interested enough to write makes them feel much better.

Yes, there are many ways to keep in touch with the student, but just as important is to welcome him home. The Secretary of Student Work should make it a point to greet and welcome the student when he comes home. He should be told of any group meetings that would be of interest to him and invited to attend.

If the student secretary has successfully fulfilled her role as a friend, she may at times be called on for advice or guidance concerning college, Christian vocations, or other personal matters.

As we see, the responsibilities of the student secretary are many and varied, hence it is necessary for her to possess certain qualifications. According to the *Handbook for the Secretary of Student Work*, every student secretary should:

1. Be spiritually motivated.
2. Be interested in student activities.
3. Have the ability to understand students.
4. Take her work seriously.
5. Be able to interpret the Woman's Society to the students.
6. Be able to interpret Student Work to the Woman's Society.
7. Have a genuine interest in the world mission of the Church.
8. Be able to inspire young people to Christian service.

A service which most of you would not term as such is that of just being there if we need you. For example, the Quadrennial Conference of the National Methodist Student Commission was held at the University of Kansas, December, 1957-January 1, 1958. Here 3,600 students from all over the world came together for a week of worship, study, and fellowship. This week will remain with each of us always as a highlight of our lives. Each one was so deeply moved that our lives were permanently changed. This conference would not have been possible for me had it not been for the Woman's Society in my local church which sent me. Both the society and church were there when I needed them.

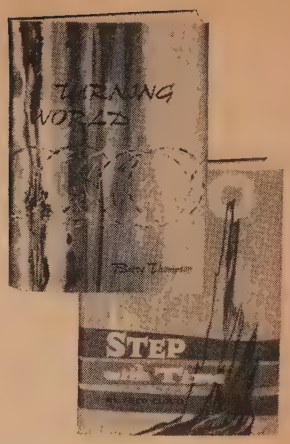
Yes, the Woman's Society does a lot for the student, realizing the basic need in all young people—that of knowing someone is interested in them and their welfare.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. (Be sure to use *newly revised* cards)

***Orientation, 1960* is designed to orient parents as well as students to the new experiences which await college freshmen. An invaluable aid to local churches that may want to hold discussion groups during the summer months for both parents and students. Order from P. O. Box 871, Nashville 2, Tennessee.**

Around the Calendar

Suggested Activities for the Senior MYF in Christian Outreach July 1960—June 1961



Is it your desire and responsibility to see that your MYF is actively and significantly involved in Christian Outreach endeavors? Are you searching for ideas, ways and means of carrying out this responsibility? The following suggestions and resources may help.

1. *Include all:* During the year *every* member of the MYF should have opportunity to serve on at least one project in Christian Outreach.

2. *Become informed. Gather ideas:* Use *Youth Planbook* (2043-BE).[1] Attend workshops in the subdistrict, district, conference. Make all the experiences in Christian Outreach vital and dynamic so that it is real and relevant in the life of the group.

3. *Work Through the MYF Council:* Here is where things really happen. Ideas are presented, plans projected, perfected, evaluated. Check the *Council at Work* page in *Roundtable* each month. (Make sure that the Secretary of Youth Work in the Woman's Society of Christian Service is on the council. She has resources for your use.) Try a brainstorming session to see how many ideas for Christian Outreach in your MYF the council can think of. *Discuss* in council such questions as:

- **Are we growing in our understanding of the mission of the church?**
- **What can we do to spark interest in the missionary work of the church?**
- **Are we growing in our understanding and ability to work through the ecumenical movement?**
- **How can we learn more about the program of the United Nations and the urgent need for world peace?**
- **Is every member of our MYF making a personal pledge to the Methodist Youth Fund? (And paying it?)**
- **How can we help the MYF know what our money does through World Service?**
- **Have we made a sacrificial effort to meet the needs of the world through giving to overseas relief and reconstruction?**

July

1. Make sure that the council appoints a committee to work on the Sunday evening meeting for August 28 entitled, "A Merry Christmas to All!" (printed in *Roundtable).*

2. Visit at least one missionary enterprise within your conference.

August

1. Ask youth who attended assemblies, camps or institutes to tell about one way that Christian Outreach was emphasized. Plan ways of using these ideas in your MYF.

2. On appropriate Sundays acknowledge India's Independence Day, August 15, and Malaya's Independence Day, August 31. Pray for their leaders.

September

1. Secure new books, maps, and other materials for seniors on the current missionary themes, "Into All the World Together" and "Heritage and Horizons in Home Missions." See the leaflet "Missionary Materials for Youth." * Have these materials on hand so that planning committees will make use of them during the year.

2. Discuss in the council the possibility of having a World Friendship Group of girls. Use the booklet of suggested programs and worship resources. Title: *Dateline: The World.** (75 cents.)

3. Review the chapter on Christian Outreach in *Handbook of the Methodist Youth Fellowship* * (paper, 75 cents; cloth, $1) thinking about what the seniors in your MYF need to know about the church's outreach. Check ideas and add others that will help your MYF assume responsibility for the mission of the church.

4. Discuss in the council plans for keeping the MYF up to date on what their money is doing through the MYFund. See the spring 1960 MYFund Bulletin.[2] Suggest the possibility of showing the film, "The Stepsitters."[1] (25 minutes; rental, $5.)

October

1. Make plans in the council to participate in World-Wide Communion Sunday, October 2, and United Nations Day, October 24. Use the film on the U.N. entitled, "Overture."[1] (9 minutes; rental, $4.)

2. Participate in "Trick or Treat for UNICEF." Write to U. S. Committee for UNICEF, United Nations, New York, for free materials. Arrange for the use of a motion picture on UNICEF, such as "Three of Our Children."[1] (30 minutes; rental, $4.50.)

3. If there is a teen-ager who has participated in the International Christian Youth Exchange program invite him to spend a weekend as a guest of your MYF. Give him opportunity to tell highlights of his year abroad as an exchange student. If there is an ICYE student from overseas living in or near your community invite him to your MYF sometime.

4. If your MYF uses the *Program Quarterly* see that the council appoints a committee to plan for the unit, "In Unity There Is Strength."

November

1. Plan in the council to observe World Order Sunday, November 2. Show the film, "Alternatives,"[1] dealing with the alternatives open to young people regarding military service. (24 minutes; rental, $7.50.)

2. Secure copies of *Whose World? A Youth Handbook on International Relations* * by John S. Wood ($1) to use as a resource for the evening unit on "The Christian and State."

3. Invite overseas students at a

nearby school to be guests of your MYF at Thanksgiving. Order one copy of the leaflet entitled, "Students in Our Midst,"[3] by Mae Hara.

4. Present to your MYF the urgent need for clothing for the world's needy people. Send used clothing, in good condition, to your nearest Church World Service Center. Write for list of centers.[3]

5. Send Christmas greetings to missionaries and deaconesses of your church and the missionaries and nationals whom you met at summer assemblies, camps, and institutes.

December

1. Plan in council meeting for the Sunday morning unit in January (printed in *Studies in Christian Living)* on "One Faith: One Mission" or "Into All the World Together" (printed in *Bible Lessons for Youth).* Watch for supporting articles in your periodicals and *Workers With Youth.*

2. Talk with your minister regarding youth's participation in a School of Missions in your church in January. In the youth section use materials on one of the current missionary themes. See the leaflet, "Missionary Materials for Youth,"* for lists of books and guides.

3. Buy several copies of *Everywhere: A Look at the World-Wide Church* * by Rowena Ferguson (75 cents) to circulate among MYF members for January reading.

4. Observe Human Rights Day, December 10. Write to the American Association for the United Nations, 345 E. 46th Street, New York 17, New York, for free materials on human rights.

5. The Committee on Christian Vocations in your church should have information about vocational conferences where selected MYF members can secure help regarding missionary and deaconess service and vocations related to national and international life.

6. Show the council a copy of the 1961 *Prayer Calendar* and discuss effective ways to use it among the MYF members. (60 cents each, 3 for $150.)*

January

1. Plan ways to continue interest in the January Sunday morning missions unit (bulletin board, scrapbook, brief sketch or story of the missionary outreach of the church). Try to personalize giving to the MYFund by using the fall *MYFund Bulletin* on MYFund projects related to the themes.

2. Have a work party or "shower" to make or collect materials for a school, hospital, or community center listed in *Supply List.*[3]

3. For the story of work camps around the world, buy a copy of *When We Work Together* * by William A. Perkins (85 cents). Bible study and devotional material are also included.

4. Encourage the MYF to participate in Youth Week (January 29) with other Protestant youth groups in the community. Interpret to your MYF the significance of the theme, "Into All the World Together." Order *Youth Week Packet*[1] ($1).

February

1. In council meeting evaluate the January missions unit. Was interest maintained throughout the unit? What was the most interesting session? Why? How could the committee have improved the unit?

2. Talk with the council about beginning a World Friendship library or bookshelf for your MYF. For ideas, see the leaflet, *World Friendship Reading for Seniors and Older Youth.*[3]

3. Confer with the council about using the Lenten service of worship on overseas relief. Write for a free copy of the service.[3]

4. Talk with your minister about observing World Day of Prayer, February 17.

March

1. Discuss in council meetings ways to lend support to the effectiveness of the United Nations. Ask a few interested youth to analyze the coverage that your local newspaper gives the U.N. Make a U.N. scrapbook and share it with other groups in the church.

2. Check all pledges to the Methodist Youth Fund. The fiscal year for the MYFund closes May 31.

Select a play on missions or world peace to read or produce. Order *Presenting Missions and World Peace Through Drama.*[3]

April

1. Purchase copies of Elmer Million's book, *Your Faith and Your Life Work* * ($1) for seniors who are thinking seriously about their vocational choice. Make the book available for discussion of the unit, "What Will You Work For?" (printed in *Roundtable).*

2. Send the spring 1961 *MYFund Bulletin*[2] (listing projects that receive support through the MYFund) to church members in the armed services. Suggest that they visit projects near them and write your MYF about them.

3. If your MYF uses *Program Quarterly* see that the council appoints a committee to plan for the unit, "Beyond Church Walls," for Sunday evenings, April 9-23.

May

1. Plan a service of worship when MYF members will dedicate their pledges to the MYFund.

2. Urge members of your MYF attending summer assemblies, camps, and institutes to bring back ideas and plans for making the mission of the church come alive.

June

1. See that the council appoints a committee to plan for the unit, "Beyond Church Walls" for Sunday evenings, June 4-18 (printed in *Roundtable).* Use as resource Cloud's book, *In Step With Time.**

—Allene Ford and
May L. Titus

NOTE: This article appears also in the September issue of *Roundtable.*

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

[1] Order from The Methodist Publishing House serving your territory.

[2] Order from the Methodist Youth Fund, P. O. Box 871, Nashville 2, Tennessee.

[3] Order from Youth Department, P. O. Box 871, Nashville 2, Tennessee.

CHILDREN'S WORK

GENE MAXWELL, *Secretary*

WORKING TOGETHER

by MURIEL COLTRANE

THE Council of Children's Workers is a key group in the local church. The superintendent of the children's division is responsible for seeing that the group meets and functions. The Secretary of Children's Work, because of her office in the Woman's Society, works closely with the superintendent. Both should be selected for their offices because of their qualifications to do the job. They should have a good background of training in children's work.

The superintendent of the children's division presides at meetings of the Council of Children's Workers. Through the children's groups and classes of the church school, the superintendent will see that children have experiences in "worship, fellowship, study and service, including social, recreational, evangelistic and missionary activities and education in the Holy Scriptures, the Christian religion, and the Christian Church." *(Discipline of The Methodist Church,* 1952.)

The Secretary of Children's Work should be a worker in the children's division of the church school and interested in all experiences which the church offers for children. Plans for the total program of Christian education are made in the Council of Children's Workers of which she is a member.

The bylaws of the Woman's Division state that the Secretary of Children's Work shall be responsible for carrying out the plans for missionary education of preschool, primary, and junior-age groups. She is in on all planning done in the Council of Children's Work, which includes missionary education.

Sunday-School Sessions

Missionary education is interwoven into every session with children. With the young child it is learning to play and get along with others in the group. For primaries, whose world has widened with entrance into public schools, there is the acceptance of many persons and the realization that all are important and make a contribution. For the junior boy or girl, it is not only getting along and working with classmates and teachers, but a better and more appreciative understanding of peoples around the world. The church does not stop with the experiences mentioned above but plans for definite units of study about others in the regular curriculum.

Additional Sessions

Some churches hold additional sessions the year round. Additional sessions are recommended whenever boys and girls are having the missionary units on Sunday morning. The superintendent of the children's division and the Secretary of Children's Work should plan together for both activities.

Vacation Church School

These two key persons should also work together in vacation church school plans. In the cycle of areas of emphasis, one on "Wider Relationship" concentrates on others.

Interpreting Children's Giving

Teachers as well as children need more interpretation in the use of their offerings. Working together, they can serve as a resource team to help interpret World Service giving, the Children's Service Fund, the Sunday-school offering, and other ways of sharing. These persons can help teachers know the approved and acceptable projects for children.

Informing the Church About Children

The superintendent of the children's division is charged with informing the church about the program of Christian education of children. The Secretary of Children's Work finds among her duties the responsibility of keeping the Woman's Society fully informed about the work with children in the church. This can be done through the Children's Day program, leaflets of the church, visual aids, and reports of activities. They should clear important dates in making plans to avoid possible conflicts.

Securing Materials

The superintendent of the children's division is responsible for ordering and making available all Methodist literature for teachers and pupils in the church school. The Secretary of Children's Work could help by ordering all missionary education materials for additional sessions.

Training Opportunities

Both the superintendent and the secretary should know and make use of training opportunities helpful to the church-school teachers. They should not ask children's teachers to give time for training unless they are willing to do so themselves.

While the Secretary of Children's Work should participate in the total program for children and take training for the job, it is important for the superintendent of the children's division to participate in the Woman's Society program. She needs to know the program of missions around the world to be effective in her interpretation to teachers and children.

If you, as superintendent or secretary, have not been working as a team in your local church, this is the time to begin.

LITERATURE and PUBLICATIONS

MRS. C. C. LONG, *Secretary of Literature and Publications*
7820 Reading Road, Cincinnati 37, Ohio

AUGUST INVENTORY

We pause in this mid-summer edition to take inventory of the many letters that have reached our desk concerning the two magazines, THE METHODIST WOMAN and WORLD OUTLOOK. Although the following letter concerns the January, 1960, issue of THE METHODIST WOMAN, it may well be applied to every issue of the magazine.

"Survey of THE METHODIST WOMAN"

by MRS. J. T. ALLEN

Cromwall, Alabama, Chairman Public Relations, Alabama-West Florida Conference.

WHEN I received the January, 1960, issue of THE METHODIST WOMAN, the first words I read on the cover were, "A new year is at hand." That made me pause—yes, pause and think. The second sentence, "One cannot tell what it will bring," caused me to sit down and ponder. How wonderful are the other expressions on that cover, a reprint of the January, 1941, cover, giving pertinent words from the 1939 Christmas Broadcast of the late King George VI, of Great Britain.

I turned the first page and eagerly perused the New Year's Meditation in which Mrs. Charles J. Boyer outlined a few general things to be found in 1960. In closing she gave two reminders to help one start the New Year—to live one day at a time and live each day with God. She quoted: "Yesterday was mine, but is God's, Tomorrow is God's but will be mine."

In the section on Missions, I was greatly impressed by and with the young Christian Korean students of Ewha University who went out into the Korean villages to help guide children and adults to more joyful living and there found the eternal values of their own lives, and on page 17 the short account of Korea's Christian seventy-fifth anniversary. It was also revealing to learn of the extensive program of study abroad in five colleges and universities in different countries for Christian students as given by Dr. Marie Finger Bale.

In this same section on Missions, I found where and how the young missionaries are being trained for their service as well as those entering other fields of religious work in the local churches. The answer is: Pfeiffer College at Misenheimer, North Carolina; National College in Kansas City, Missouri; and Hartzell Secondary School at Old Umtali in Southern Rhodesia, spoken of as "A Carpenter Shop" (The play in the last article would be splendid to use with the study of Africa).

It is gratifying to know of the "Expanding Programs in the Home Fields"—the homes for young women away from home, the Brooks-Howell Home for retired missionaries and deaconesses in Asheville, North Carolina; as well as the Deaconess Glimpses by Miss Mary Lou Barnwell.

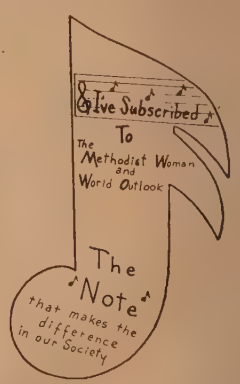
I did not miss that block with a word from the treasurer in it, astounding—the lack of increase in giving, recently. Nor the center pages with material on the World Federation of Methodist Women from Mexico, and the Inaugural Meeting of the forty-seventh unit in Hong Kong, also the different ways I can use to "sneak in" an item on the Federation at our regular meetings.

Oh! Those informative pages on each line of work; of course I sought the page with my own work first, then looked over the others, and wanted every one of the books listed for Lenten reading. But what HAS happened to the membership of the Woman's Society?

Those are splendid pictures of two of the "field workers," Miss Louise Nichols and Mrs. W. B. Landrum. I know both of them, and Miss Barnette's picture shows a strong and clear-cut personality.

When I read the letter from Johanan, Collector of Magdala, to Zaccheus, Commissioner of Taxes at Jericho, I wondered why I had not written some of my friends that Jesus was coming their way and for them not to miss Him so that they too might not let Jesus go to their houses in vain, but be ready to receive Him by making restitution for their wrongdoings.

I read the *Prayer Calendar* devotion. I thought more women would be inspired to follow it regularly if we used it in our meetings. I intend to remind each officer to do as much as possible suggested for her in the Calendar of Activities. It was interesting to note that of the fourteen recent departures of missionaries for foreign fields nine were regular and five were special-term workers. We need both types of service to replace those listed at the top of the page as returning home and those "In Memoriam" on the last page.



A few tags used in connection with the April drive have been received, many of which have been most original. We are printing the one which in our opinion is the best of those received. It was designed by Mrs. F. A. O'Kelley, Secretary of Literature and Publications of Leoti, Kansas. Other tags will appear in a later issue of the magazine.

WESLEYAN SERVICE GUILD

LILLIAN A. JOHNSON, *Executive Secretary*

GUILD SPECIAL INTERESTS—1960-64

LAST month's issue carried a brief statement about each of the Guild Special Interests. We shall make an effort to give you as much up-to-date information about them as possible through THE METHODIST WOMAN. Each quadrennium the Guild Special Interests are changed, with the idea of acquainting Guild members with the fields of work of the Woman's Division, and to personalize the work by concentrating particularly on certain projects within these fields.

During the coming quadrennium, we shall be thinking especially about Town and Country Work in Home Fields, and children's work in other countries, including training programs for children's workers. We hope the district and conference Guilds will invite a rural worker of the Woman's Division to attend their meetings. Since many Guilds are located largely in urban areas, many members have not had the opportunity to become well acquainted with the fascinating work being done in rural areas.

This month we give you a picture of the Maine Rural Work, Seiwa Joshi Gakuin, and Mutambara, all supported through giving to appropriations through the regular channels of the Woman's Division.

MAINE RURAL WORK

If you were to visit the state of Maine in beautiful New England, you might go "blueberrying," hunting, or fishing. Or you might visit Miss Rosemary Nixon, rural worker and deaconess, who is doing most significant and interesting work as a coordinator in a group ministry plan. The group ministry unites twelve churches in enriching their program and in establishing a more Christian community. Woman's Societies, youth groups, vacation church schools and other groups either are being established or strengthened through this work.

A new and very successful project of the group ministry this year has been the Traveling Bookshelf, started by the staff to provide good religious literature for children and adults. One of the ministers built a display rack, another worked out and ordered fifty dollars' worth of of books, and all have taken part in helping the bookshelf travel from church to church. The idea is to have the bookshelf in each church for a week at a time, where people can actually see the books for themselves and buy them on the spot. The response has been good. In eight months nearly three hundred dollars' worth of books were sold. This bookshelf is providing a real service in an area where bookshelves are nonexistent and library service, as far as religious books go, is not adequate.

Two days before the county fair opened, the group ministry staff was asked to have a display at the fair. Although the time was short, the offer was accepted. A display of slides and posters was assembled and the traveling bookshelf arranged, using the theme, "The Fruits of Cooperation." The display aroused much comment, was mentioned in the newspapers and many books were sold.

Miss Nixon was appointed to the Governor's Committee on Children and Youth in preparation for the White House Conference in 1960. She was one of the two representatives from the county and one of two appointed particularly to represent the Protestant churches of the state.

SEIWA JOSHI GAKUIN

by PEARLE MCCAIN

With an enrollment of about 200, this is the only school in Japan with the sole purpose of training women as directors of religious education, Christian kindergarten teachers, and social workers.

Our school retreats have been unusually good this year. We have a two-day retreat for the whole school a few weeks before the end of the school year, and retreats for smaller groups in the late spring and fall. Each person in the school has at least two retreats.

As many of you know, our work is not confined to the college campus. Our students have regular "practice service" in churches and kindergartens during the school year and for a month or more in the summer. It is my privilege and responsibility to help some of them prepare for this work. When I can, I visit them in their places of work. Because many students spend some time in vacation church schools we usually have a special vacation church school workshop here at the school before they go out to their summer work. The workshop, the culmination of their preparation for their summer work, is open to nearby church-school teachers that they may get as much help in plans and materials as is possible in a short period of concentrated work.

I am thinking just now of the glowing face of one student as she told me of her experiences in a mountain village where they had a two-week vacation church school (a long one in this country). The pastor of the church is a small, deformed man, no taller than the children in the kindergarten. In his younger days he was in despair and said: "The thought uppermost in my mind was how to die with

the least physical pain and the least shock to my parents." After he was introduced to Christ and opened his heart to Him, his whole life changed. He is now one of the most radiant, active Christians I know. When he and his wife come to the college to see us, we receive an uplift and inspiration. The students who help them in the summers have a very special privilege. Reports of the students on their summer work is only one of the joys in such an institution as this.

This year has brought the usual types of opportunities outside the school: meeting with mothers of kindergarten and Sunday-school children, teaching in Sunday-school teachers' institutes, speaking in church services, teaching Bible in English, and helping graduates with materials and plans. Many of you have had a part in supporting our work through the Woman's Division of Christian Service. The Woman's Division has helped us build up a good supply of filmstrips, slides, and other materials, which are available to people in churches and other institutions as well as to our own faculty and students. This year more than 200 filmstrips have been used outside our school.

AFRICA

Central Primary School

Mutambara, Southern Rhodesia

If you were to visit our school in Mutambara, you might see the kindergarten day students in their attractive green uniforms sitting on the ground, outside the school building. It is fun to work outside, because there is more room to wriggle then than there is in the crowded classroom. In the attractive school building a short distance away, you will find the older boarding-school children at work. Let Miss Grace Otto, director of the Central Primary School, speak for herself:

"It has been my privilege to teach and help supervise the Central Primary School. Nearly 100 African girls live in the new, well-built cottage-style dormitories, and they attend the schools from the sixth to the eighth grades. We also have about 150 boys living in the mission and many day scholars attend the school.

"Through the educational and industrial program, the girls learn to sew a beautiful uniform—jumper and blouse, men's shirts, and baby clothes. They are taught how to bake bread and cook vegetables and what constitutes a good diet. In the academic classes we teach the children many general subjects such as history, geography and English. One of our greatest opportunities to reach the students for Christ has been through the Bible classes. It has been thrilling to see how the Word of God does transform lives."

The school is inspected by the government regularly. After one of her visits, the Industrial Inspectress made this report:

"The girl's boarding department is very well planned, and it is evident that the house system works well as all units were particularly neat and tidy. The layout is one of the best I have seen, and much thought is given to keeping the houses in good repair.

"A well-graded scheme is being followed in all classes in needlework and the work shows an improvement in the general standard and finish. A good selection of knitted articles was being made by the girls. All classes receive instruction in cookery, laundry, and housewifery. Practical classes were generally well organized and it is evident, from frequent questioning, that girls had received sound instruction in all branches of the work. In Mothercraft, a great deal of work has been done by the Standard Six girls in making a layette. Suitable patterns have been used and a great variety of articles made. These girls benefit by very thorough and practical training."

Teachers' Training Program

Miss Arlene Peterson, describes her experiences in the Teachers' Training Program:

"My only academic teaching this term is English, twelve hours of it, with attendant compositions, grammar, literature, speech training, comprehension, and poetry appreciation. The rest of my teaching load is made up of handwork classes, which I find fascinating. There is blackboard drawing, sewing, drawing and design, apparatus making, stick printing, seed and fiber work (basketry and weaving). What makes me think I am qualified to teach all of these things? That is another thing for which I am thankful—God seems to have put a special blessing on me that enables me to do it happily and fairly well. (He puts this same blessing on most other missionaries, including preachers who are farming and farmers who are teaching.)

"These youngsters are like all youngsters everywhere—mischievous, always asking questions, most of the time happy, sometimes sad, sometimes naughty, sometimes good, once in a while lazy, most of the time eager to learn and to work; in other words, to me fascinating! Our new teacher training class came to us this year from several of our district schools, and is made up of students fresh out of standard six (eighth grade), and those who have been out working as untrained lower primary teachers, some one year, some two, some three. The youngest is fifteen, the oldest is twenty-three. . . . When they came they were thirty individuals, a bit wary of each other, and especially wary of their teachers. Now after seven weeks of school, they are a group, singing as they beat sisal to make a mat, pound clay to make a pot or an animal, tear paper to make a basket of flowers, practice their blackboard writing, agonizing together over sticky points of grammar, clustering excitedly together at break time, laughing uproariously

at their own private jokes, sympathizing with the four each week who are practice-teaching for the first time."

NEW REPORT BLANKS

We hope the new Report Books for the next two years are now in the hands of the Secretaries of Promotion and the Treasurers of the local units. The Remittance Blank for the treasurer has very few changes, but the promotion secretary's report will be quite different from the one we have been using.

First of all, we have tried to make the blanks clearer by numbering each item and giving explicit directions for recording the statistics (an idea that came to a certain person while filling out her income tax blanks.) We know the secretaries could figure these things out for themselves, but we are interested in trying to save time and energy for busy people.

Another change is in timing. The secretaries report only twice a year, rather than three times. Reporting dates for the Wesleyan Service Guild are as follows:

Local Promotion Secretary to local Woman's Society and District Guild—November 10 and May 10.

District Secretary to District Woman's Society and Conference Guild —November 20 and May 20.

Conference Guild Secretary to Conference Woman's Society, Jurisdiction Guild, and Guild office in New York—November 25 and May 25.

There has been much dissatisfaction on the part of chairmen of lines of work beyond the local level in the Guild because they do not feel that they have adequate channels for getting reports. We have devised a system whereby the questions pertaining to Spiritual Life, Missionary Education and Service can be sent on to the chairmen at the next reporting level—local to district, district to conference to jurisdiction and Woman's [illegible] Division. We hope th[illegible] the chairmen of lin[illegible] to do the kind of wo[illegible] been most anxious to [illegible] and conference secreta[illegible] one more copy to m[illegible] are reporting across [illegible] an's Society all the w[illegible]

Methodist Woman v.20 1959/60
THREE DAY

NEW FIELD W[illegible]

Miss Sarah Q[illegible]

Miss Sarah Quillen, of Gate City, Virginia, has been employed for the coming year as a Field Worker for the Wesleyan Service Guild. She attended the public schools in Gate City and received a Bachelor of Arts degree from Emory and Henry College. Miss Quillen will be on leave of absence from her position as teacher in the public schools while she is serving as a Field Worker.

She has been an active member in all areas of the work of the church, having served as organist choir director, church-school teacher, counselor for youth, and member of the Official Board and the Commission on Education. In the Wesleyan Service Guild, Miss Quillen has been an officer in the local Guild, a district secretary and a conference secretary.

MOVING?
Send change of address to THE METHODIST WOMAN, 7820 Reading Road, Cincinnati 37, Ohio.

[illegible] for community service at a program given by the Milwaukee County Citizenship Commission. Along with thirty-four other organizations, the Guild received a certificate in recognition of its efforts to increase wide-spread and informed voting.

Mrs. Florence Cox, director of the Crusade Scholarship program for The Methodist Church, appeared on the platform at General Conference in Denver, Colorado, and was given recognition for her noteworthy work with Crusade Scholars. She is an active member of the Christ Church Guild in New York City. The executive committee of Religious Heritage of America Incorporated recently selected her as an outstanding and dedicated churchman, and invited her to participate in its Annual Washington Pilgrimage.

Blackstone
Florence Cox

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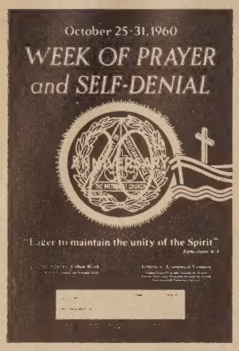
MRS A J KARCHER
1804 ENTERPRISE 061
RIVERSIDE CALIF 36

WEEK OF PRAYER AND SELF-DENIAL October 25-31, 1960



Poster. A most attractive poster to announce and stimulate interest in the Week of Prayer and Self-Denial. 10 cents.

Offering Envelope. Free.

Leader's Handbook. Full suggestions for observance of the Week of Prayer and Self-Denial. It lists all the materials and contains the talks describing the projects to which the Week of Prayer gifts are to be directed. 15 cents.

Worship Service for Program Meeting. This worship service is to be used at the program meeting of the Week of Prayer and Self-Denial. Copies should be ordered for each person attending the service. 5 cents each; 10 for 35 cents.

Prayer Card. This prayer card presents briefly the projects to which the offering will go with a short prayer for each. 3 cents each; 50 for $1.25.

The Quiet Day Service—"Think on These Things." Plans and meditations for the Quiet Day. This booklet should be used by the leader and by members of the audience. 15 cents each; 10 for $1.25.

NOTE: Conference secretaries of Literature and Publications will send each Society and Wesleyan Service Guild in the local church a free packet containing one of each of the above. These packets were sent to the conference secretaries about July 1. *Free packets cannot be obtained from Literature Headquarters.* **Please order additional Week of Prayer literature early; we cannot insure delivery on orders received after October 12, 1960. Make out your order carefully; material sent as ordered cannot be returned for credit.**

PROGRAM MATERIALS

September 1960 through August 1961

The Word . . . in Our Midst

For Woman's Societies and Wesleyan Service Guilds

Program Book and **Worship Booklet.** Packet, $1.00.

Program Book. 75 cents each; 3 for $2.00.

Worship Booklet. 35 cents each; 10 for $2.00.

My Date Book. Program calendar. 5 cents.

Spanish Program Book. *Program Book* and *Worship Booklet* in one volume. 75 cents.

FOR YOUTH

Dateline—The World. Nine undated programs and worship resources for a World Friendship Group of Girls in the Methodist Youth Fellowship. 75 cents.

AVAILABLE

Study and Action, 1960-61. Free.

Activities for 1960-61. Free.

How to Organize a Woman's Society of Christian Service. Revised. Free.

Do You Know? Work of the Home Department. Booklet listing the projects of the Home Department of the Woman's Division. Revised. 50 cents each; 3 for $1.25.

Organizational Chart of the Woman's Society of Christian Service. Revised. 3 cents each; 6 for 10 cents.

Quiet Days and Retreats. A brief manual for persons planning and conducting quiet days and retreats. It gives the purpose and procedures step by step. 5 cents.

Memo—To Whom It May Concern. A leaflet on the over-all work of the Woman's Division. Free.

In Honor. A leaflet on special memberships. Revised. Free.

A Guide for a "Seminar in Miniature." Plans and suggestions for a local church seminar on "The Family in a World of Rapid Social Change." 15 cents each; 4 for 50 cents.

The Family in a World of Rapid Social Change. The source book for a "Seminar in Miniature." 50 cents.

Eternal Values in a World of Change. Booklet containing the addresses made by Dr. James K. Mathews at the 1959 National Seminar. For use in a "Seminar in Miniature." 50 cents.

Election Issues That Make a World of Difference. 10 cents.

Christian Responsibility in the 1960 Election. 10 cents.

Election Packet. Pamphlets and leaflets presenting some of the issues of the 1960 election with special emphasis on Christian responsibility. $1.00.

Supplementary Materials for your September program: "The Chart and Compass"

Twentieth Annual Report. $1.00.

Christian Mission Digest. 35 cents.

Into Life. A dramatic presentation of the work of the Woman's Division in various areas. 35 cents each; 4 for $1.00.

A GUIDE AND HANDBOOKS FOR 1960-1964

These materials are being revised for the new quadrennium and will not be ready until the early fall. Watch this page of THE METHODIST WOMAN for release dates.

SEND FOR OUR CATALOG FOR 1960-1961

Orders for the above should be sent to—

Literature Headquarters: **7820 Reading Road, Cincinnati 37, Ohio**

The retail stores of The Methodist Publishing House also sell the literature of the Woman's Division of Christian Service.